

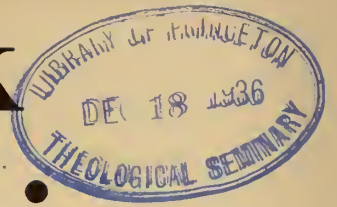
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The Outlook

of Missions



VOLUME XXVIII
NUMBER 11
DECEMBER, 1936



THE ANNUNCIATION

By Two Members of the Mothers' Group at the Christian Education Center, Morioka, Japan.

The Outlook of Missions

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A Christmas Prayer

FATHER of Bethlehem's Babe, Thou in Whom all life finds its birth, Thou from Whom each heart must take its beat if it would be warm and tender in its throbbing for those knowing no tenderness, and for whom life has become chilled and bare, it is toward Thee we turn. Our turning is with the confidence that Thou art always desirous of looking upon the face and into the heart of earnest seekers. We seek the truth about ourselves; we aim to know that which is true concerning our origin and our destiny. We would know the truth that makes one free.

Thy answer to our seeking, Thy response to our aspiration, is certain and dependable as we look upon Him Whom Thou has sent to declare Thyself. Through Him we become Thy sons; through Him we know that Thou art our Father and as we remain with Thee we shall never cease to be. For this assurance of permanent life we offer our carols of praise.

As we ponder on the gift of Thyself in Jesus, we pray that our hearts may glow with Thy radiance, that our minds may be possessed by Thy brilliance, and that our wills may be directed only by Thy power. In all we would so love Thee as to give ourselves.

Cast out all our sin; remove all the stains of wrong-doing; forgive us for our share in Thy heart-break; make us aware of our responsibility; cause our spirits to be congenial; give ability and willingness to overcome the unkind with kindness; let Jesus be King of our lives that we may be heralds of good-will and messengers of peace; and, by Thy influence, may the lives we touch learn to know Him Whom to know is abundant life here, and abiding life in the Land where the songs of Thy hosts swell in notes divine, and where, through the sustaining power of Christ, we are ever and forever Thine. Amen.

—EDWIN N. FAYE, JR.

Trinity Church, Norristown, Pa.

The Church as a World Community

WHEN we think of the Church most of us have in mind a local parish. Some find their thoughts extending to a national body. A much smaller number—how few!—think of the universal Church of Christ, binding together men and women of every nation, race and class, throughout successive generations, in a world fellowship.

It is to this world-wide Christian community that one confesses allegiance when he repeats the words of the Apostles' Creed, "I believe in the holy catholic church." It asserts that the Church of which we are a part is not merely a local or a denominational thing but the whole Body of Christ throughout the world.

No greater tragedy has ever befallen the Church than the weakening—almost the loss—of this conception of the Church as a world community. Even in times of peace most Christians are barely conscious of the supra-national character of the Church and in times of war their loyalty to the universal fellowship of Christ has been overwhelmed by a merely nationalistic allegiance.

To the Apostle Paul the world-wide unity of the Church was one of the most vivid facts of his experience. In Christ—and hence in the Church which is His Body, carrying on His purposes—Saint Paul saw Jew and Greek,

barbarian and Scythian, bond and free, held together in one fellowship of the Spirit.

How little the Church, as we see it today, seems like the Apostolic ideal! Broken into denominational segments, torn by strains of an intense nationalism, subjected to the racial and class prejudices of its environment, the Church seems only a feeble reflection of its true genius.

Yet in spite of all its weaknesses the Church actually is a world community. In fact, thanks to the missionary impulse, it is the greatest universal society that exists today. Its members are of every race and clime. How the imagination kindles when we think of those whom we ourselves have known who symbolize for us the fact of the Church's real catholicity—men like Studdert Kennedy of England, Wilfred Monod of France, Adolf Deissmann of Germany, Nicholas Berdyaev of Russia, Mrs. van Asch van Wyck of Holland, T. Z. Koo of China, Helen Kim of Korea, Toyohiko Kagawa of Japan, S. K. Datta of India, Jabavu of Africa!

"In Christ there is no east nor west,
In Him no south nor north;
But one great fellowship of love
Throughout the whole wide earth."

—*Federal Council Bulletin.*

The Quiet Hour

JULIA HALL BARTHOLOMEW

We have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

—I JOHN 4: 14.

God gives us Jesus as His Christmas gift to us.
Are we planning to give Him anything in return?

—CHARLES E. SCHAEFFER.

The grand essentials of happiness are something to do, something to love and something to hope for.

—CHALMERS.

“For if the Christian Gospel means anything, it means that all-embracing love is at the heart of God, and that His Will is to realize love in the collective life of man.”

The mind is hungry for truth and for the whole truth; it grows weak and restless when it has only fragments to feed upon.

—RICHARD C. CABOT.

Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad!

—JAMES WHITCOMB RILEY.

“Christ is the Light of the World. In one way or another we reflect that light. So we also become lights of the world. Most of us admire Jesus, but admiration is a poor substitute for discipleship.”

Joy does not happen. It is the inevitable result of certain lines followed and laws obeyed and so a matter of character.

—MALTBIE D. BABCOCK.

He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love.

—ISAAC WATTS.

Desire joy and thank God for it.
Renounce it, if need be, for other's sake.
That's joy beyond joy.

—ROBERT BROWNING.

As the sun returns to the east, so let our patience be renewed with dawn; as the sun lightens the world, so let our loving kindness make bright this house of our habitation.

—ROBERT LOUIS STEVENSON.

“We should never live a day without expressing our thankfulness to God by doing something for others. Thankfulness which does not find expression in giving becomes mere lip-worship.”

Never to look behind me for an hour!
To wait in weakness, and to walk in power;
But always fronting onward toward the light—
Always and always facing toward the right.

—CHARLOTTE PERKINS STETSON.

“Spin cheerfully,
Spin tearfully,
Though wearily you plod.
Spin carefully,
Spin prayerfully,
But leave the thread with God.”

Steam, electricity and radio have made our world neighborly, but only Christ can make it friendly and brotherly.

—THEO. F. HERMAN.

The Prayer

O GOD our Heavenly Father, we thank Thee for the gift of Thy dear Son. Grant that we who have received Him in our hearts may joyfully go forth with Him on many errands. Bless those who toil for Thee in far off places. Comfort them in their loneliness and unite our work to theirs. Accept our gifts, receive our prayers, and use us for the sake of Thy Son, Jesus Christ our Lord. Amen.

The Outlook of Missions

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OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

“Bara Din”

Christmas in India

By MRS. ALMETA M. TWENTE

AS I went to the shop of Ram Das to buy some cloth, I was reminded of Christmas. At the entrance of his shop stood two trees decorated with lights similar to our Christmas tree.

“Today is our New Year”, said Ram Das.

The shop was newly decorated and painted in vivid red and Chinese blue. Paper festoons, glass balls, and Japanese fireworks hung on display.

“Your shop looks beautiful”, I exclaimed.

“Yes”, he replied, “We redecorate our homes and shops, throw away old crockery and water-pots, and institute new ones on this day.”

As I was about to leave, he treated me to native sweets and cardamon seeds, which had been prepared for customers who might come to the shop on the Hindu New Year’s Day, called the “Feast of Lights”. As I went outside, I saw crowds of people thronging the illuminated streets, dressed in new and colorful clothes.

Indians love festivities and revel in celebrations of every sort. Perhaps that is one reason why “Bara Din”, or Christmas is so welcomed by men, women and children in India.

If you were to celebrate Christmas in September in a temperate zone, you would know something of the kind of weather India has at Christmas time. Instead of snowflakes and frozen streams, India is in her summer glory. Wheat fields are green, rice is being threshed, and trees and flowers are in full bloom.

In the Boarding School

Preparation for Christmas in the boarding school begins months ahead with whitewashing, cleaning, mending, sewing and gardening. Each girl adorns her room with pictures and colorful festoons. The drab walls take on a new appearance. New clothes are distributed about a month before Christmas.

Janki Bai, the matron assembled the girls for a two-and-a-half mile jaunt to the Sheonath River to bathe, and to wash soiled laundry. As they walked along the street every-

one talked about Christmas. Phulmani and Angelena were walking together. With a bit of regret Phulmani said, “This will be my last ‘Bara Din’ in the boarding school.” Phulmani had just passed her seventeenth birthday. As long as she could remember, she had lived in the boarding school. If you had seen her sixteen years ago, you never would have recognized her as the charming girl with pearly white teeth and slick black hair, parted in the middle.

A Foundling

On a cold December morning a middle-aged Hindu had deposited a half-starved baby girl at the door of the mission bungalow. The only thing that Kasi possessed was a rag for a loincloth and a string of beads with an amulet about her neck.

After signing all rights over to the mission, Ram Das lumbered off in his squeaky ox-cart, never expecting to see his daughter again.

Months of careful nursing made a great change. Soon Kasi became a bright, prattling babe. Her name was changed to Phulmani (Precious Flower), whose name was once Kasi (Cough). The unwanted daughter had developed into a beautiful maiden much to be desired.

Daughters are usually unwelcome in Hindu homes, and that for two reasons: first, because only sons can bring salvation to their fathers in the hereafter, and second, because fathers become slaves to money-lenders from the day they buy their daughter’s wedding dowry. By disposing of Phulmani her parents had freed themselves from such financial obligation.

From the time Phulmani entered school, she showed a keen intellect. After passing the eighth grade, she was sent to normal school. This qualified her to teach in any recognized primary school.

An Engagement

One day Phulmani was called to the mission bungalow.

"Phulmani", said the *mem-sahib*. "You are now seventeen. Would you like to teach school, or start a home of your own?"

Like most beautiful Indian maidens, her reply was neutral. The only way to find out her mind in the matter was to put her to the test. This was done. Jiwandas, a handsome young school master, who came to seek a wife, was sitting in the opposite room. Phulmani was escorted to where he sat, and they were left to themselves. In fifteen minutes she came out all smiles. The wedding was set for New Year's Day. Six sparkling glass bracelets kinked on her wrists. They were the seal of their engagement. The coming Christmas celebration had a special significance for Phulmani now.

Can you wonder at her joy as well as the happiness of the other girls, when the dinner gong sounded the day before Christmas? They sat down to a dinner prepared especially in honor of Phulmani's engagement. All day goodies, fried cakes, tamarind and green pepper sauce, as well as chicken "pulau" was being prepared for seventy-five girls, most of whom were orphans.

Tomorrow would be Christmas, but there were yet many things to be done. Tonight, the girls would present a school program. For weeks they had been drilled on the presentation of the Nativity. How they loved to play the story! It was in their blood.

The Play

The gong struck seven. The time for the play had arrived. As the people assembled the roof, the verandah and gateway became a scene of color and pageantry. Hundreds of clay saucers filled with oil and wick gleamed above the tunics and turbans of men and women. Hindus and Mohammedans from nearby villages came to enjoy the glamour of our "Bara Din".

The Hindu school inspector smiled as he glanced up at the sign, just over the entrance, with the word "Welcome" in large English letters.

"Hark, the Herald Angels Sing", and "We Three Kings of Orient Are", sounded until the mud walls of the village rebounded with their music. Babies crooned, children laughed and men and women chatted as the play proceeded. The bedlam of noise prevented us from hearing the cast. On an occasion like this keeping quiet was just a physical impossibility. As long as the people were being entertained who cared?

After the play, scenes of Christ's Passion were thrown on the screen. In the closing

moments a deep hush fell upon the audience, as they sat in meditation of Him, Whom they were now honoring.

Puffed Rice

The program had come to a close. While the castor-oil wicks glimmered low, the children clamored for the usual treat of puffed riceballs and Indian sweets. Fifteen rupees worth (about \$5.00) had been portioned out on plates made of leaves. It was the only time in the year that they received candy, but it was enough for the ninety odd children. Every Christian boy and girl present, every mother with a babe in her arms, struggled through the crowd to get his or her share of sweets. Such experiences always bring joy to those whose lives are otherwise drab and monotonous.

Christmas Morn

At dawn, I was awakened by carol singing, just outside of the door. The girls had arisen at 4.30 o'clock to wish us a Merry Christmas in song. In a moment I tumbled out of bed to greet the happy hearts at the door of my bedroom.

Christmas Day

The day was spent with comings and goings of people wishing us a Merry Christmas. The bearer of a shining brass tray, filled with oranges and nuts, a greeting from the village owner, had just taken leave. The mail runner with his Christmas mail, loitered outside for a token from us; likewise the postmaster, the tailor and so on. A few coins satisfied them.

Lachsman, the cook announced that dinner in the boarding school was ready to be served. At the entrance two girls garlanded us with puffed rice and paper flowers strung for the occasion. All day, nimble hands had worked like magic, creating tree decorations, canopies and paper festoons, and arranging numerous touches to the Christmas tree and dormitory, until it looked like a theater all staged for the show—a show of mutual laughter, happiness and expectation.

A song of welcome greeted us, with words of the girls' own composing. As we took our places on the mats sitting tailor fashion, a sumptuous dinner of "pulau" (rice prepared in a special way) and numerous dainties prepared by the girls was set before us. Two girls then waited upon each guest in turn with an empty vessel and a shiny brass bowl of water to pour water over his hands before the meal. This done, we bowed for a brief prayer of thanksgiving.

(Continued on Page 350)

Home Missions

REV. CHARLES E. SCHAEFFER, D.D.

The National Preaching Mission and Home Missions

THE National Preaching Mission which started in mid-September and is to continue till the middle of December has mightily stirred the religious consciousness of America. More than fifty of the outstanding preachers of our country and several from Great Britain and other countries visited twenty-five centers of population and for four days in specific group and mass gatherings presented their messages with remarkable power and persuasion. The large audiences which greeted the missionaries in every city to which they came would indicate the interest in religion in those communities. Literally millions of people heard these messages and must have greatly profited by them. These general meetings were followed by a two-day preaching mission in cities within easy reach of the main centers, and these in turn by an eight-day mission in every congregation, as far as possible, throughout this country. The ultimate test of the value of the Preaching Mission will likely have to be sought in these outlying places and local units but it is altogether possible that the greater number of our ministers have received a fresh impetus and a new vision as to the possibilities of their calling and the power of the gospel in the transformation of human life, either individually or collectively.

What is the relation of this National Preaching Mission to Home Missions? Does it have any bearing upon this national religious enterprise? It may not be generally known that when the idea of a great Preaching Mission crystallized in the mind of Dr. Hugh Thompson Kerr of Pittsburgh, he first of all submitted the plan to the Home Missions Council of which Dr. William R. King of New York, is the Executive Secretary. The Home Missions Council sensed the tremendous possibilities of such a nation-wide movement but felt in order to carry it out most effectively that it required the enlistment and cooperation of agencies and activities with which the Home Missions Council had no direct or official relationship. It therefore referred the overture to the Federal Council of the Churches of Christ in America, whose Executive Committee, after giving the matter favorable consideration, committed the

same to its Department of Evangelism, Dr. Jesse M. Bader, Secretary, to work out the plans in detail and to launch the movement at an appropriate time. A representative committee with Dr. William Hiram Foulkes as chairman, was appointed, which committee labored for almost two years in maturing the plan, in securing the missionaries, in selecting the places and in arranging the schedule and program. This was no light undertaking and much credit is due to the indefatigable and self-sacrificing labors of Dr. Bader. It meant several special visits to each one of these centers; the movement had to be "sold" to the religious leaders and agencies of these communities; definite organizations with various subcommittees had to be set up at each place; the movement had to be underwritten so as to provide against any financial fiasco at the end. Suitable speakers had to be secured, who for the most part were very busy men. Their temporary release for this specific work involved personal visitation to their official boards. All this was a herculean task but it had to be done if the Mission was at all to be effective. How well it has been accomplished must be evident to all who have any knowledge of the movement at all.

Whatever general agency in American Protestantism ultimately sponsored and promoted the National Preaching Mission, its original implications with Home Missions have not been obscured or overlooked.

First, the objectives in each enterprise are the same. The National Preaching Mission aimed at a renaissance of American Christianity. It sought to re-vitalize the religious forces of our country. It set itself to create a new sense of values, and to restore, if possible, a clearer consciousness of God, which would naturally issue in a deeper devotional and a higher ethical life. It sought to lay bare the sins of mankind in its individual or corporate capacity. It preached for a verdict and appealed to men and women to give themselves to Christ and to join His Church, and to apply the principles of His religion to all of life.

This is precisely the task to which Home Missions has set its hand. The extension phase of its program which was once its chief

character, is less prominent today and a more intensive direction has been assumed. Home Missions aims at vitalizing the religious forces in every community. It seeks the Christianization of every life and of all of life. The frontiers of American life are no longer in the remote and desolate sections of this country, but they have swung back into our congested centers of population, into our social, industrial, economic and cultural relationships. A neopaganism, a blighting secularism, a materialistic philosophy, has settled, like a dense fog, over our American life. The consciousness of God has been dimmed, and the lustre of the religious life has been lost. How to recover this lost radiance, this spiritual glow, both for the individual and for the Church, is one of the major tasks of Home Missions. The Christianizing of America has been and continues to be the main objective of the Home Mission enterprise.

Second. The methods of each are essentially the same. The Preaching Mission, as its name indicates, is carrying forward its program largely through what St. Paul calls "the foolishness of preaching." This was precisely the method which Jesus Himself followed. It is a time-honored method which still continues to be the most effective means of propagating the Christian religion. Those who would declare a two-year moratorium on preaching have in mind a sort of pseudo-preaching which is a caricature of the real thing. That should cease once and for all. But the honest, genuine proclamation of the gospel still remains the wholly indispensable method for the extension of Christ's Kingdom. Home Missions has always relied upon the efficacy of preaching. It has furnished countless opportunities for the preaching of the gospel in new or out-of-the-way communities, to various racial and national groups and to the underprivileged. To this preaching method it has added that of teaching and of a social ministry. It has founded and fostered schools, hospitals and other institutions for the betterment of society and the alleviation of human misery. Through this threefold ministry of preaching, teaching and healing, Home Missions has sought to reproduce the types of ministry which Jesus Himself followed.

Third. The National Preaching Mission and the work of Home Missions are linked up in still another way. The Secretary of the

Home Missions Council, Dr. William R. King, has accompanied the missionaries throughout their whole itinerary and at each center gathered the Home Mission leaders in that area around a breakfast where principles of comity and cooperation in the field of Home Missions were duly considered. This vital and intimate contact with thousands of Home Mission leaders cannot help but result in a fresh stimulus for the most effective conduct of this work in every part of the country. Home Missions should thus receive a new impetus and a wider outlook and reach.

The National Preaching Mission as such will terminate by the middle of December. The missionaries will return to their respective homes and tasks. It remains for the Home Mission forces throughout this country not only to conserve the spiritual values of the Mission, but to carry forward the same in every community until the objectives are fully realized. The task of Home Missions, therefore, is an unfinished task. It takes on larger meaning and proportions than ever before. It challenges the wholehearted cooperation of all our Churches and of all Christian-minded men and women who have the Christianizing of America close at heart. As of old, Home Missions continues to be the pioneer agent in winning America for Christ.



CORINTH BOULEVARD MISSION, DAYTON, OHIO
Rev. Robert R. Groves, Pastor.

Notes

THE annual meeting of the Home Missions Council will be held at Asbury Park, N. J., on January 11-15, 1937.

The annual meeting of the Board of Home Missions will be held at headquarters, Philadelphia, on January 18-19, beginning at 7.30 P. M., of the first day. At this annual meeting of the full Board, the appropriations for the new year will be determined and the program and policy for the year be outlined.

The Classes which met this fall and the two Synods, the Northwest and the Midwest, gave due consideration to the work of Home Missions. Especial attention was given to the 20,000 Club Plan whereby the Board expects to raise sufficient money to pay the salary arrearages to its missionaries and pay off a considerable amount of bank indebtedness.

The Woman's Missionary Society of Pittsburgh Synod celebrated its 50th anniversary at Greenville, Pa., on October 7-8. It voted a gift of \$1,000 to the Board of Home Missions as a special contribution to the 20,000 Club. This provides for 100 units. Mrs. S. Laky, wife of our Hungarian missionary at Buffalo, made a very interesting address in which she stressed the work which is being done in our Hungarian churches.

A few days after the adjournment of the Pittsburgh Synodical, one of its faithful and devoted members, Mrs. William Snite, of Greensburg, Pa., died. When her will was probated it was found that she had provided for a \$500 Church-building Fund to bear her name and that of her husband. This is a beautiful memorial from a noble woman, who had the work of Home Missions close at heart.

Years ago one of the leading ministers of our Church was Dr. Clement Z. Weiser, pastor for many years of the New Goshenhoppen Church at East Greenville, Pa. He was the chairman of the Peace Commission which in 1878 was erected by the General Synod and which ultimately served to restore peace and harmony in the Church which had been seriously disturbed by the liturgical controversy. For some time he served as President of the Board of Foreign Missions. He left most of his estate to his widow who in her will named the Board of Home Missions as one of the



ST. LUKE'S MISSION, WILKES-BARRE, PA.
Rev. George M. Smith, Pastor.

residuary legatees, the same to become available at the death of her sister. Last summer the sister died and the Board of Home Missions has received notice from the executor of the estate that the sum of \$2,500 will in the near future be paid over to the Board as its share of the residuum. Let others follow her worthy example!

When Dr. Nevie Dietrich, of Waynesboro, Pa., died a few years ago, she had named the Board of Home Missions, along with several other Boards, as one of the beneficiaries of her estate. The Board received \$13,000 in the form of securities. Some of these securities were recently sold netting a profit of over \$2,000 to the Board. "This also that this good woman hath done shall be spoken of as a memorial of her."

The Rev. Robert R. Groves has taken charge of the Corinth Boulevard Mission in Dayton, Ohio, which he serves in connection with Hawker's Church, a rural congregation nearby.

The Rev. George M. Smith has been called to take charge of St. Luke's Mission, Wilkes-Barre, Pa., recently made vacant by the resignation of Rev. H. A. Shiffer.

How to Dissolve That Debt

TO "Dissolve that Debt with Dollars" is the purpose of the Twenty Thousand Club for Home Missions. In chemistry a substance is dissolved from a solid to liquid condition by the absorbing and disintegrating power of a liquid. The exercise of Stewardship will produce the Dollars which in their working will dissolve that debt and any debt. That is the formula by which we shall liquidate that current debt of the Board of Home Missions. Money, which is coined stewardship, is the indispensable agent in this dissolving process.

Dollars given out of interest in and a desire for the progress of Home Mission work will dissolve the debt that hinders and hampers the Kingdom cause in our land. These must come from the members of our Churches who have a sense of stewardship. That we are able to give the amount needed is beyond question. It is not a question of ability, but a question of stewardship, a willingness to share in this project.

Agencies have been set at work through classical and congregational committees that ought to bring this appeal to the attention of every active Church member, challenging them to have a part in this project. If only one in every sixteen join this Club by pledging and paying One Dollar a Month for Ten Months, the needed amount will be raised and the debt dissolved.

These dollars will not only dissolve the

Board's current debt, but in turn will dissolve its debts to the missionaries; for the first \$120,000, the amount due them in back salaries, will go to them and their families who have too long borne the larger burden of this debt. Many have incurred debts, others have borrowed money to meet family needs. It has meant hardship and privation to them. And more, they are ready to help pay this debt by contributing from \$15,000 to \$16,000, or an average of about \$100.00 per missionary. Does that not intensify the challenge to pastors and people?

The ancient alchemists were reputed to transmute baser metals into gold. May our interest, as stewards, change "leaden instincts into golden conduct" and contributions will be forthcoming. Such contributions will turn drab discouragement into bright hope, patience into persistence, endurance into courage and burdens into wings by which we shall rise to higher things. These contributions will lift the load and release energies for new and larger Kingdom achievements.

During the war a cartoon, used in one of the liberty bond campaigns, pictured a strong and stalwart laboring man with his hands thrust down into his pockets, and these were the words—"We can do it." In this effort to dissolve this mission debt we can say for the Church with even a higher motive—"We can do it." Will we? Will you?

JOHN C. HORNING, *Director.*

The 20,000 Club

A QUESTION asked by many is: "How is the 20,000 Club progressing?" The writer is very glad that the question is asked because it shows an interest and a concern for the work. To the above question we can say that in certain parts in the Church it is progressing very nicely. In some congregations where they started early to present the plan, and appointed someone to take charge of it, fine results have been attained. Such congregations have gone over the top and are still going. This is the case not only in what are sometimes called wealthy congregations, but also in such as are in very moderate circumstances.

The other Sunday in one of our Mission congregations, one composed entirely of laboring people, the pastor presented the 20,000 Club to his Bible Class. Immediately six signed as members of the Club. A few nights later the consistory assured the pastor there would be some more, enough to make

up the quota of the congregation.

It is not possible to say how much has been subscribed because the majority of the congregations will not make their report until after Home Mission Day. Counting the amount assumed by the Woman's Missionary Society of General Synod, that which the missionaries have subscribed from their back salaries, and such reports as have come to the office, we have subscriptions between eighty and ninety thousand dollars. Cash receipts up to November 5th \$7,388.21. The writer does not see any good reason why the total amount cannot be raised through this plan.

If any one reading this little article has not subscribed to a membership in the Club, will you not do so at once? Perhaps you can subscribe for more than one membership. We count on your cooperation. We hope to give a fuller report in these columns in next month's issue.

WM. F. DELONG, *Treasurer.*

Foreign Missions

JOHN H. POORMAN, EDITOR

Some Christmas Pictures in Japan

I. 5.30 A. M., a cold winter morning shortly before Christmas, brilliant moonlight, a sound of young men's voices singing beneath our windows, "Joy to the World, the Lord is come." The singing ended, cheerful voices call to us, "Merry Christmas," and the singers go on to carol at other houses.

II. 4.30 A. M., next morning, again beautiful moonlight, and soft, sweet girlish voices are singing "Silent Night! Holy Night!" They carry bright red lanterns so as to have light for their books, for they are singing in English. This is a well-loved tradition of Miyagi College, to carol very early in the morning. How sweet it sounds, amid the silent houses, under the starry sky.

III. An afternoon in the Y. W. C. A. Social Room, which is filled with joyous voices, for the High School Girls of Miyagi are entertaining some 50 children from the Sendai Christian Orphanage, and giving them a very happy time. A Christmas program, good things to eat, a nice present for each child to carry away, and the consciousness of sharing in the Christmas atmosphere of love and gift-giving in memory of the first great Christmas Gift—how much this must mean to the orphans who probably have come from misery and want into this haven of the Christian Church, the Orphanage and who now receive the additional kindness of the girl students. That the gift-givers are happy is also plainly to be seen.

IV. December 21st, evening, the brightly-lighted Chapel of North Japan College, students of the Academy, the College and the Seminary, hundreds of boys, happy-faced, singing joyfully, as they look toward the beautiful chancel, the "snow-covered" evergreen, the radiant lights. Many of the finest of our English carols are now available in Japanese, and the joyous music sounds just as sweet though the words sound different, when we sing "O Come, All Ye Faithful" and "O Little Town of Bethlehem." There was an English recitation, "A Ballad of Christmas Eve" and one English carol, "It Came Upon the Midnight Clear." An offering for the poor was received, and was used to help some of the famine-stricken farmers of North Japan.

V. December 23rd, the College Chapel, a large congregation worshipfully celebrating "Christmas Sunday," with suitable hymns, Scripture, prayers, anthems and sermon; the very happy sight of 20 young people surrounding the chancel, receiving baptism, entering into the fellowship of the Church; as only two weeks ago 20 students were baptized, this December 40 persons were added to the College congregation. One of these, a Miss Otsuka, is a fourth generation Christian. On the same day her brother was baptized in the Nibancho Church of Sendai, where his father, his grandfather and his great-grandfather all had been baptized and received into the Christian community of Sendai.

VI. Sunday afternoon, an English service for missionaries and their children, with lovely songs, anthems and pipe-organ music; also two well-told Christmas stories by Dr. Zaugg. Not a large group but a happy one, as in spirit we joined with friends all round the world rejoicing in the Saviour's birth.

VII. Sunday evening the children of the College Church Sunday School, about 200 of them, each carrying a lighted candle, all other lights put out, marching through the large room, up and down the aisles, singing as they marched of bringing gifts to the King. They brought gifts, too, money and food, to the Child of Bethlehem, to be given to some of His little ones who at this season were suffering for the necessities of life. Then followed a good program, including a well-rendered dramatization of the Christmas stories, for the children love to portray the Shepherds, the Angels, the Wise Men and the Holy Family.

VIII. December 25th, 6 A. M., a short Christmas Worship-Service, in the beautiful setting of the College Chapel, perhaps the sweetest of the Christmas services, growing in favor, too, among our Japanese Christians, some of whom have a long way to walk, but are happy to be present in this "family worship" in the dawn of Christmas morning.

IX. The Household Christmas. In each missionary home a tree, gaily decorated, Christmas packages, piles of letters and Christmas cards from friends across the sea, gifts

from members of the family to each other, numerous gifts from kind Japanese friends, family prayers and happy greetings, the Christmas dinner, and from the household, gifts to many another home.

X. December 27th, 2 P. M., a little folks' Christmas meeting. To each Japanese family in my neighborhood, on the preceding day, invitations had been sent, the upper part of the page being made gay with one of the bright-colored Christmas cards received from America. Promptly—and some an hour early—the children arrive, a few over 70 in number, all from nearby houses, and settle themselves contentedly on the rugs of the floor. All furniture had been previously carried out, else we could not have entertained this large group, and in their homes the children always sit on the floor. They fill the front room, and look with interest at the shining tree, the organ, victrola and desk in the adjoining room—my study. An hour is

spent with Christmas music, stories and a prayer, then more music. Each child receives another pretty card from the beautiful American ones, this time having the Japanese version of Holy Night written upon it, and they are taught the words and the music. To each child is also given an American Primary School leaflet with a Bible picture on it in bright colors. For each family, there is also an illustrated child's magazine with special Christmas stories in his own language to be taken home: and, finally, as they are leaving, with many bows and thank yous, each child receives an orange and a small bag of cakes. Unsolicited personal gifts from home-friends provide for the expenses of this party. With an invitation to come and join our Sunday School, and the prayer that the Christ Child may be welcomed in all of these homes, we bid farewell to our Christmas guests and to the festivities of this year.

MARY E. GERHARD.



KINDERGARTEN CHILDREN AND GRADUATES OF THE MORIOKA CHRISTIAN EDUCATION CENTER IN A CHRISTMAS PLAY, "GIVING THEIR HEARTS TO JESUS"

Scene portrays the Angels appearing to the Shepherds.

Rural Conditions and Prospects in Aomori Ken

By REV. GEORGE S. NOSS

(Continued from October Issue)

THE great need of these people is gainful employment during the winter. Part of October and all of November are taken up with heavy rains, sleet and hail; December, January, February and half of March see constant snowstorms. During this period, when work is hard to find, great social damage is done. There is a great deal of drinking, though where they get the money for it, it is impossible to imagine. A certain village commune, representative enough, and not extreme in any way, has a population of seven thousand souls, and its average drink bill is 160,000 yen (about \$48,000). It was most disheartening when I once took some rice (not much, only about sixty bushels) to a distressed valley, to see that the little steamer was almost loaded to the hatches with tubs of sake for the New Year; and again, when I took a matter of twenty-five bushels of rice to a little hamlet (in June) to see the people, wan and ragged, drinking heavily, because it was the day when they let the water run into the paddy fields for the first time that season, and so of course they must celebrate. Some of the men I had come to see and encourage lay dead drunk by the road, their faces, necks and hands swarming with gnats and mosquitoes.

It is not depravity, but a feeling that their condition is hopeless that prompts many of their excesses. A Christian official in a certain yakuba told me: "Don't give them money, or Japanese rice, or good clothing, because they will be tempted to exchange these for sake, to drown their sorrows. If you wish to help them, give them old clothing, which they cannot sell, or Formosa rice, which cannot be brewed. Better yet, give them the means to work. For example, give them rope-making machines, which cost only fourteen yen apiece. With these machines anyone can make rope of rice straw, which always finds a market."

Work Needed During Winter

Suitable work during the winter months will become increasingly necessary in the future. At present many of the farmers seem to be in direct competition with those who live in more favorable climates. Just as the Scotch took to cottage industries and made the names of Paisley shawls, Harris tweeds, and the like world-wide in reputation, so these farmers

must take to special occupations during the winters if they would survive. Horse-breeding is becoming a thing of the past, what with increasing mechanization in the cities and in the army. The apple business is threatened by the fact that there are not yet proper harbor and warehouse facilities to expedite their export, so the competition of Manchurian apples, which ripen a little earlier, is increasingly keen. In this connection I once had some people come in from the country to see how many ways apples could be prepared. They saw and tasted jellies, tarts, pies, sauces, apple butter and baked apples, apple dump-lings, and so on. But they said sadly that as long as sugar is so high in price it is hopeless to expect them to use much of it. Anything in the nature of direct competition with the farmers to the south is impossible. Improved rail service and marketing is already bringing all kinds of fresh vegetables from the south during the winter, and this sort of thing will develop still further. This winter, for the first time, it was possible to buy cauliflower and Brussels sprouts in Aomori City.

The Experience of a Trained Farmer

It is to be hoped that such things as specialized weaving, tanning of skins, fur farming, dairy products and wood products can be encouraged. One advantage is the aptitude and teachability of the people and their eagerness to help themselves, but it cannot be expected that they can invest their own money in new enterprises. They have no money, and their present debt load is terrifying. It is not necessarily a question of taxes, say some of them; it is their inability to make ends meet, and their consequent running into debt. Their indebtedness is not primarily due to their incapacity as agriculturists, although they have much to learn. A friend of mine, with seventeen years of dairy and general farm experience in California, tried to make a go of it on a large tract of apparently very good land. He has good health, is very active, is ascetic in his tastes—does not drink, smoke, or even drink tea, and certainly knows what ought to be done with a piece of land. But he has slowly fallen behind, getting poorer and poorer. His children must walk five miles to school, and his nearest neighbors are something more than a mile away. Now if this educated, intelligent, active, austere man, who

started with a small store of capital on a piece of chosen ground cannot get ahead, there is something fundamentally wrong with Japan's treatment of its agricultural classes. He himself said that if he did not send his boy and girl to the middle school he might break even. But this we should not take into account unless we agree that farmers have no right to send their children to middle school, even as day students.

Last spring I heard Rev. Mr. Tada, of Kochi, remark that country evangelism must be done on a fifty years' plan, starting with day nurseries, kindergarten and Sunday schools, and ending with self-supporting congregations of adults. He was correct, except that in a place like Aomori Ken we must begin with social rehabilitation.

Free Day Nurseries Needed

Day nurseries cannot be made to pay their way because they are run for people who are too poor to pay. In very small hamlets, with from ten to twenty houses, such work is most feasible. Then all the children can be gathered by a couple of young Christian women. The hours are from seven in the morning until six at night, during the rice-planting and rice-harvesting seasons. The little children are taught how to play, are told stories and taught songs, and their meals (such as they are) are supervised. With the men all gone to sea to fish, and the women, even the old women, busy planting or harvesting rice, the little tots run all kinds of dangers. They fall into the fireplaces or down wells, or they play with fire, with disastrous results. Tiny babies, huddled into the characteristic round baskets, have been known to be attacked by ferocious and hungry rats. In every village can be seen people of any age and of either sex with hideous fire scars on the backs or sides of their heads. The world-famous Dr. Hideo Noguchi was crippled by such an accident. He was born and raised in a Tohoku village. The country people appreciate these day nurseries, and after they have once had them, they will cheerfully do all they can to have them every year.

Kindergartens and Sunday Schools

Kindergartens cannot be run in the hamlets unless the children are taken without tuition charges. In the small towns they should not have a monthly tuition charge, but a daily one, of three to five sen, at the most. The laborer will give his child a couple of sen each day, but a monthly charge always looks steep

to him. Since kindergartens are run through the winter, a suitable place in which to meet is a necessity. If past experience in the Tohoku is any guide, the people of the average small town will try their best to keep a kindergarten after they have had a "good taste" of one. With a building provided, Sunday school work can be done as a matter of course, and if the teachers are interested and capable, there is usually no trouble in gathering the children. Right here I wish to say that I feel no missionary ought to presume to preach to a meeting of adults until after he has done a good deal of apprentice work in Sunday schools. There is no better way in which to learn the kind of Japanese that Japanese can understand. The children will laugh unrestrainedly at all mistakes, with a sort of brutal kindness, and they will not hesitate to correct you, and find you out if you are insincere or lazy, but the adults listen with an extremely unfortunate patience and equanimity, and allow your mistakes to become ingrained. Children have no race prejudice, unless they have been infected with it by their elders or by the poorer sort of school teacher, but even then you can make them lose it, if you have none yourself, and if you have a genuine interest in them and in their country.

Cottage Industry for Young Women

Work done for the girls and women is extremely important. The older women present special problems, because they have lived lives filled with unending drudgery and constant humiliation, and in my brief experience many of them are either embittered or broken-spirited. But each new generation of young women grow up with fresh hope, and if they are given what they deserve, the sins of the past will be fully redeemed. Country girls can be taught to sew, for few of them know how. They can be given proper things to read, and proper outside interests, for otherwise they will lose what they learned in school, and become practically illiterate, like so many of their elder sisters. Various kinds of cottage industry should be taught these young women. One reason why the lamentable sale of girls into prostitution keeps up is because their families think they need the money more than they do their services. Anyone in the slightest degree familiar with economic problems in the Shetlands, Orkneys or Faroes, should know how the women there redeem a situation that appears at first sight to be hopeless. Given a chance, the young women of Aomori Ken will give as good ac-



APPLE MARKET AT AOMORI, JAPAN

count of themselves as the Scotch and Danish girls.

Many good things have been done with newspaper evangelism, but may I say that in these parts farmers can't afford newspapers, and therefore rarely read them.

The Tsugaru Dialect

There is a pronounced language difficulty, especially in the Tsugaru districts. The dialect is scarcely to be understood at first. Nor do some of the people understand the "orthodox" Japanese very well. The following incident will illustrate this:

I was walking through a village that had been very hard hit by the famine of 1931-32. I met a disconsolate woman who looked as though she might talk, and realizing that there were probably only women in the place anyhow, I spoke to her: "Kyôsaku Hidô gozaimasho."

"Wagarane," she replied. (I don't understand you.)

I tried her with another question, only to hear her say: "Wa wa Nuhonzun da hade, Ome no kodoba wagarane gosu." (I am a Japanese, as you see, therefore I don't understand your lingo!)

The Tsugaru dialect is very pleasing to the ear, and it is vigorous and direct. With all due respect, the Tokyo "dialect" is stilted and artificial in comparison. This is the real old-time Japanese, and not a shopkeeper's jargon sprinkled with unrecognizable Anglicisms.

The day will come when the Tsugaru accents will be appreciated, just as the Scotch, the Irish, and the people of the American South are becomingly proud of their special brogues and intonations.

Peasant Gospel Schools

Peasant gospel schools are being tried, and the gospel of the way of life is preached. The young men most desperately wish to find out how they may live. Specially selected young men are brought together, and if possible at a church, where they are taught and where they engage in guided discussion. I have known of an eager but dull pastor who gathered some promising young men who were then treated to a week's lectures on Paulinism. Paulinism is very well in its way, and I am a student of Paulinism myself, but that is one subject we do not bring before young men until they are ready for it. If the teacher knows the way of the cross he does not have to talk too much about it. The young men are religious at heart (who is not?) and after they are taught how to live, someone is sure to come out with the question, "How are we to be saved?" At least that has been the experience. They don't allow the teacher to take anything for granted, and that prevents him, fortunately, from taking refuge in generalities, or clouds of words.

I have before me the plan of some young men belonging to our Noheji Church. These young men have been trained in agriculture

both at school and in life. They propose to break up for cultivation a number of "chobu" of rolling land formerly used for pasturing horses. The land is good and cheap. The government is anxious to see the land occupied, and will give about half of the money required for breaking the ground. The young men have estimated, on the basis of previous experience, that they can prepare the "genya" for cultivation at an average rate of about 60 sen a "tan," with hired horses. The object is to run a few model farms, and in connection with these to organize a peasant gospel school on a permanent basis, to meet at stated seasons in a building of its own. The government has promised to aid to the extent of half the cost of this building. This school will be run for young women as well as young men. The teachers will be members of the Noheji Church who have had agricultural training. It is the purpose of the school to teach good farming methods and procedure, to show what can be done in the way of raising and using cattle and other animals, to teach the

baking of bread and the churning of butter, the use of dairy products, and, if the price of sugar is ever brought within the reach of the country people, to show how various meats can be sugar-cured, as well as to teach the proper making of jams and jellies. Through its type and living conditions the school hopes to teach the people how to live. Because the members of the church will run this school and because interested young people will be connected with the land, it is hoped that in this way a Christian pastor may ultimately be supported, and that it will thus be possible to open up intimate contacts and evangelize the country round about. In this way the project will serve two purposes: it will help the church to support itself, and will give opportunity to extend itself through the rural districts. The total budget is only Yen 1620.00. Surely this is a worthy experiment that costs little and promises much. And for us as well as for them, here is fresh ground waiting to be broken.

Missionary Chat

Extracts of letters from Dr. Francis C. M. Wei, President of Central China College

We wish to express to you and through you to your mission our deep appreciation of the contribution that Dr. and Mrs. Taylor have been making to the institution during their seven years here since the time when the college was first reorganized in the fall of 1929. As dean of the General Faculty, Dr. Taylor has been a great help to me and does himself credit as a very efficient administrative officer. The administrative duties have not permitted him to do much teaching, but he is always interested in whatever he has to do in the Department of Philosophy and History of Education in the School of Education. Mrs. Taylor has built up from the bottom the Department of Music, which we hope will be strengthened so as to meet a very urgent need, not only in the educational movement in China, but also in the spiritual reconstruction of the country.

You will be glad to know that the college has reopened with a record enrollment.

Five hundred candidates tried our entrance examinations, and about one hundred eighty were qualified. Of those qualified students thirty-seven women and seventy-four men have registered. This makes an unusually large Freshman class, but it is a class better prepared than the Freshmen who entered the college a year ago. 90% of them are from our affiliated Christian middle schools. We qualified so many students because we tried to take in more of the students from the Christian middle schools who sat for the special entrance examinations in May. In the August examination one hundred sixty tried, and thirty-nine were qualified. In the September examinations two hundred sixteen tried, and only eleven were qualified. We have held to our standards pretty severely this year because we would not be able to take all the students if we should qualify too many. All the hostels are simply filled to the brim.

The Cover Page

We are indebted to Rev. Gilbert W. Schroer, missionary in charge of our evangelistic work in Iwate Ken in northeastern Japan, for the photo of the two Japanese mothers who presented "The Annunciation" scene as part of a Christmas pageant at the Morioka Christian

Education Center. In sending the photo, Mr. Schroer made this comment: "Kindergarten work includes also work with mothers. But they know nothing about Christianity when they come to us. What more opportune time could there be to teach them than on the birthday of our King?"

Hangchow, 1938

AT Hangchow, China, in the early fall of 1938, four hundred Christians, men and women, called together by the International Missionary Council, will gather from Asia, Africa, Europe, and the Americas to face together the world in which we live and to reaffirm their determination to use the full weight of their influence for Christ.

As individuals the four hundred have little power against the overwhelming powers of evil that threaten life and happiness today. Even the churches they represent are in most cases a small minority in their community. But even in the planning for this conference there is a newborn consciousness of their strength as members of a worldwide community bound together by a steadfast link of prayer and faith and united purpose.

Only a few representative Christians will be able to go to Hangchow in 1938. The delegation from America, for example, will number only sixty to represent all the churches of the United States and Canada. These will be chosen by the Foreign Missions Conference with the exception of a few experts especially designated by the International Missionary Council. On them will rest the responsibility of interpreting world problems confronting expanding Christianity in terms of American Christians, and of bringing back to the American churches the vision and the sense of unity and purpose that will be the finest fruit of the conference.

After nineteen centuries we are only beginning to glimpse the possibilities of Christianity for humanity. The burden of our own imperfection and of the unfinished task of reaching millions who have not yet heard the gospel cannot fail to impress upon Christians the importance of the missionary movement. There can be no lessening in the determination to make known the realities of their faith, and to wait upon God for new vision as to what this faith means to men.

In 1928 such an enlarged meeting of the Council was held in Jerusalem on the Mount of Olives. A new collective vision was achieved and values established. Processes were set on foot that have changed the course of many lives.

The conference planned for Hangchow, 1938, and the program of work before and after it is another step forward toward a spirit of unity among Christians. The International Missionary Council itself is the organization of the Protestant churches

through which they express their united missionary purpose. In this way the churches have provided the way by which united planning may take place.

The program as accepted by the Council meeting in England in June 1936 has been the fruit of several years of cooperative planning. When it became clear that an international meeting might become necessary in the cooperative program, the chairman of the International Missionary Council made an extended tour to consult personally with national leaders and national groups to discover whether such a conference were necessary and if so what it could accomplish. This was followed by a meeting at Northfield in September 1935 of sixty national leaders to arrive at a final decision regarding the holding of the meeting. The vote was unanimously in favor of it and a tentative program was outlined. After eight months of study and consultation the program was finally formulated and the churches have launched upon a "five year plan." This plan as finally drafted has been wrought out of the thought and prayer and faith of Christian leaders around the world. It is the conscious effort of the Protestant community cooperating to work for a better world.

The theme of the conference is the Church and its life and witness in the face of the world situation. This includes five main topics: (1) The Faith by which the Church lives; (2) The Witness of the Church to its Faith; (3) The Life of the Church; (4) The Church and its Environment; and (5) Closer Cooperation. Conditions and the experience of churches and Christians in one part of the world have significance for Christians in other parts of the world. The missionary movement is a joint undertaking resting upon all Christians alike. But the problems of Christians in an overwhelming non-Christian environment are much more intense and immediate than those in a so-called Christian community. Through these young and struggling Churches in the Orient and Africa the foreign missionary movement must be carried on. For this reason the conference is going to China. But also it is recognized that problems of evil are worldwide and ways of meeting them both at home and abroad are integral to the missionary movement. Poverty and war, for example, are human ills that affect all humanity. Being Christian is

the first requirement to taking part in the missionary movement, and yet being Christian in the face of these problems is extremely difficult and perplexing.

The success of this conference depends on the extent to which every church in America becomes part of it. It calls for the starting of processes that involve every thinking Christian. It involves you as an individual Christian, you as a church member, you as a mem-

ber of the worldwide Christian community, you as a fellow Christian to Chinese, Japanese, African, German, Hebrew or English Christians. Your responsibility to them as fellow Christians and with them for making Christ a real force in the world in which we all live. It is a *challenge to you*. Study afresh your Christian responsibilities and through this conference enter into a worldwide fellowship to which your faith entitles you.

The School of Education in Central China College

By FRANCIS C. M. WEI, *President*

Note.—Central China College is a union institution of five smaller institutions of the English Congregationalists, the English Methodists, the American Episcopalians, the Christian Association of Yale University and the Reformed Church in the United States. When this union institution was founded, amalgamating the five smaller institutions conducted by the aforesaid missionary agencies, the School of Education in "Hua Chung," or Central China College, was allotted to the Reformed Church Mission as its particular responsibility. In the report of the President, Dr. Francis C. M. Wei, for the last college year there is the following statement concerning the School of Education which should be of special interest to every member of the Evangelical and Reformed Church.

THE year began with the School of Education much strengthened by the appointment of an additional member to the Department of Psychology. A supply of well-trained teachers for the Christian middle schools is one of the greatest needs that we have to meet. It is with this in mind that we have laid so much emphasis upon the work in our School of Education. The School has been doing its best to help to improve the teaching in the Christian middle schools, and now it is beginning to reach teachers even in the primary schools. During the first term an extension in the Christian schools was given in Hankow. It was well attended, and this term it was repeated on the Wuchang side. In response to a request expressed during the last meeting of the Hankow Extension Course in Religious Education, a course on General Methods and Educational Psychology was given this term in Hankow. Invitation was extended to teachers in Government schools as well, and this course was attended by over sixty teachers for ten weeks. We hope that in this way we make a real contribution to the educational movement in the Central China Region.

A similar need in the teaching of Music has been felt for a long time. There is a deplorable dearth of Music teachers, not only in the Central China Region, but all over the country. The Government has begun to realize the importance of teaching good music in all the schools, but it is difficult to find qualified teachers for the teaching of Music, vocal or instrumental. The College has had a Department of Music which offers only a

minor. Measures are being taken to develop this department into a major department, probably with a short professional course which will give adequate training for teachers of Music in two years after the senior middle school. For some years to come, there is no field of service more alluring to the college than the training of Music teachers, and it is our hope that we may be able to rise to the challenge.



DR. AND MRS. FRANCIS C. M. WEI



FACULTY AND STUDENTS, SCHOOL OF EDUCATION, CENTRAL CHINA COLLEGE
Dr. Taylor, Dean of the College, is seated to the left of the center.

The Board of Foreign Missions of the Reformed Church in the U. S. has asked all the institutions under the auspices of the China Mission of the Reformed Church in the U. S., or institutions in which the China Mission has a share like Hua Chung, to draw up a Ten-Year Plan for the consideration and action of the Board in America. Much time and thought have been given by the faculty of the School of Education in drawing up the Ten-Year Plan for the School of Education, for submission to the China Mission of the

Reformed Church in the U. S. and then to the Board of Foreign Missions in America. In our Ten-Year Plan we emphasize the importance of maintaining the Department of Psychology as a major department in the School of Education, in so far as it is essential for the scientific study of Education, if our School of Education should continue to be doing university work and not just giving professional training in the preparation of middle school teachers, important as the latter may be. The scientific study of Education is



A VIEW OF THE MAIN ENTRANCE TO CENTRAL CHINA COLLEGE

one of the most important tasks that a college like ours ought to undertake. The educational system in the country is still in the making, and we ought to make our contribution by taking Psychology as a really scientific study, so that data can be gathered for the intelligent adaptation of western methods and principles of teaching and of education to social and physical conditions in this country.

In the Ten-Year Plan for the School of Education the Department of Music receives also considerable attention. For reasons already stated we desire to develop the Department of Music into a major. The plan we

have outlined may seem on the surface somewhat ostentatious, but as long as it is our idea not to attempt anything unless we can do it well, we ought to make plans for a Department of Music, which can offer courses for a major to qualify students who will measure up to the standard of the other departments in the college. It is our hope that the Reformed Church Mission will find it possible to adopt this Ten-Year Plan for the School of Education, which the Reformed Church in the U. S. has been asked to sponsor, so that we may begin to operate on this plan beginning with the academic year 1937-38.

The Religious Life of Central China College

RELIGIOUS work in the college has been going on as usual. It is one of the rights reserved by the cooperating missions to be done largely in the hostels. We feel, however, that as a Christian college a certain amount of the religious work is the responsibility of the institution as a whole, and for this purpose the Board of Directors appoints annually a Chapel Committee, which not only arranges for Morning Chapel during week days, but also attends to religious functions of the college which are not specifically the duty of any of the hostels. People who are

not accustomed to a comprehensive institution like our own, founded on the so-called Oxford-Toronto System, sometimes feel perplexed with regard to the nature of our institution, wondering whether we are cooperating or competing inside the college walls. Knowing the history of the college since its inception, the President bears witness to the great success of our college as a cooperative enterprise. Our policy is unity in diversity, not uniformity by sacrificing essential differences.

—From the report of the President, Dr. Francis C. M. Wei.

School Problems in China

PRINCIPAL S. Y. GIANG, of Eastview, and Principal G. T. Yang, of Chenteh, attended the Second Conference of Middle School Principals of Central China Christian Middle Schools, held at the Yale Union Middle School, Changsha, last October. Addresses were made by Dr. C. L. Chu, Commissioner of Education for Hunan, and Mr. E. H. Cressy, Secretary of the China Christian Education Association; President F. C. Wei and Dr. Whang Pu, of Hua Chung College. Devotional services were conducted each morning by Changsha pastors. Delegates attended from Kiangsi, Hupeh and Hunan Provinces; in all, twenty-four delegates. The problems discussed were:

1. The financial problems of the Christian Schools.

2. The salary standards of the Christian Schools.

3. The curricula of the schools.

4. Christian Education in the schools.

The following facts were brought out by the discussions:

1. Financial support for Christian Schools has fallen off to such an extent that it is

impossible to meet Government standards of equipment and the actual needs of the schools.

2. The curricula and standards set by the Government educational authorities are too difficult. The students have too much work to do.

3. In spite of difficulties, Christian Education is making favorable progress in our schools. Christian schools are working toward a hundred per cent Christian faculty in order to facilitate this Christian work.

4. Government schools have made great improvement in discipline and scholarship. If our Christian schools would maintain the lead that they have held in the past, increased efforts on the part of students and teachers are absolutely necessary.

5. Although the military drill in Christian Senior High Schools seems opposed to the aims of the founders, it is proving an aid to discipline in the schools. The educational authorities state that such training is not that students may become soldiers, but that students may learn the discipline of taking and obeying orders from school authorities.

Adventuring in South India

HULDA D. MEYER

FOUR years ago saw the completion of a strip of railroad connecting Raipur with the sea at Vizagapatam, 330 miles to the southeast. This was of special interest to us here in Khariar because it gave us a railway station 46 miles away, while heretofore we had been 115 miles from the nearest railroad. We had heard much of the beauties of South India and Ceylon where according to the old hymn, "spicy breezes blow soft—and every prospect pleases". To have the railroad which leads southward so near to us intrigued us greatly when the time came for our biennial vacation of six weeks and we decided to follow it as far as Kodaikanal in the Palni hills. In a Mission nearby lived a college friend whom we had not seen for thirteen years. Besides, the time had come when our older boys, Paul and John, whom we had been teaching at home, needed to be placed in a boarding-school where they could associate with children of their own age and race. Kodaikanal has the only all-American school in India, so all these reasons gave us our opportunity. Will you accompany us in spirit on our journey?

Our faithful Ford takes us with our luggage to Khariar Road where it is put away in the Mission shed until our return. At nine in the evening we are off on our 1,200-mile trip and late next morning arrive at Waltair where the sea breezes are refreshing. A four-hour wait gives us an opportunity to wash up and get something warm for lunch. There is no possibility of cleaning up on the train as we usually travel third class (sometimes referred to as Missionary First) which costs about one-half cent per mile. At night you can even have a sort of Pullman accommodation free if there should be room to lie down and you have bedding to spread out on the narrow wooden benches. For small children a bed in the aisle on your baggage is far safer.

Our journey is resumed on the faster mail train from Calcutta which will bring us to Madras early the next morning. This part of the journey follows the sea-coast and we have a lovely breeze even in hot weather. Miles and miles of toddy palms meet our gaze, from the sap of which is made a fermented drink, and the leaves are used to thatch the mud houses. Long stretches of sand have been planted with scrub pine which

makes excellent firewood. We cross the largest river of South India, the Godavery, in which district the United Lutheran Mission works. They are having a mass movement toward Christianity and find it very difficult to teach the many inquirers and prepare them properly for baptism.

The next day must be spent in Madras as there is no train out until evening, but this is no hardship. The waiting and retiring rooms are pleasant under the electric fans and one can go shopping or sight-seeing. There are many missionaries and mission institutions in Madras, excellent shops and hospitals and a large harbor. We change stations and at about nine in the evening begin the last stage of our railway journey, now going inland toward the southwest. We find ourselves in an entirely different atmosphere. We can not understand a word of the vernacular, Tamil, but discover that many men and women speak English. We are getting into the part of India which, tradition tells us, was visited by the Apostle Thomas, who established the Christian Church there. Be that as it may, Christianity is very old here and has many adherents. On the other hand, South India is *the* stronghold of caste,



HINDU TEMPLE IN CEYLON

and long-haired men with the emblem of their god painted on their forehead meet us on every hand. Many of the most famous temples of India are found here also.

At daybreak we stop for a few minutes at Dindigul where a cup of hot tea is very welcome. The green wheat and rice fields are a surprise to those who have just come from the parched plains of Central India. We soon learn that the seasons here do not correspond to ours. While our monsoon breaks the middle of June, here it begins in October. An hour late, at Kodaikanal Road we are besieged by bus drivers before we can even get our luggage out of the train. Monkeys jump about everywhere on fences, train and station, and were the waiting and refreshment rooms not protected by stout screen doors, nothing would be safe from their thieving. All baggage is weighed and as soon as possible we are off to the hills in a lorry. The first thirty miles are level, then for twenty miles more we climb, wind and twist until all but good "sailors" feel uncomfortable. Banana and jack-fruit groves abound. Silver Cascade, just beside the road, is a cheering sight for in a few minutes more the first houses of Kodai appear, nestled on the slopes of the hills, many surrounded by beautiful gardens of flowers. The hills are covered with huge eucalyptus, wattle and pine trees. At the next turn we see rowboats moving about on the lake and presently we arrive at the school.

Here we are, in a latitude only 10 degrees north of the equator, 7,000 feet above sea-level, where the temperature never drops to freezing point and never exceeds 75 degrees. At our mission station the thermometer hovers around 115 in the shade for weeks at this time of year—what a relief to rest for a time among such surroundings! You may have a choice of recreation, boating, tennis on well-kept courts, hiking and picnicing or reading in the well-stocked library. The Missionary Union offers you a Convention for Strengthening of the Spiritual Life, a conference of methods, Sunday morning Bible classes, weekly teas for fellowship and a series of evening entertainments consisting of plays, secular and sacred concerts. The Church of England, the Union Church and the Missouri Lutheran church invite you to Sunday services. If you wish to walk several miles through shady woodlands, you may attend either Swedish or German services in the little Jubilee church built in 1906 to commemorate the 200th anniversary of the founding

at Tranquebar, of the first Protestant Mission station in India. Another road leads you 1,000 feet higher to the interesting Government Observatory.

If you are interested in schools there are three to choose from—the Swedish school with 17 pupils, the Missouri Lutheran parochial school with 39, and the one usually known as "Highclerc" with 160 students, offering a complete course from Kindergarten through



IDOL SHOP IN INDIA

High School. This school is attended by the children of six contributing Missions, besides 22 children from non-contributing missions such as our own, and five non-missionary children. The staff is composed of American men and women, many of whom are missionaries lent by their Boards. The school year begins the middle of January and closes the middle of October. The work of the grades is completed in seven years and a high standard is maintained. The children are housed in three dormitories. A school orchestra, dramatics club, Scouts and Girl Guides add to the interest of school life.

(Continued on Third Cover Page)

Men and Missions

JOHN M. G. DARMS, EDITOR

Christmas Lifts

The whole world has been *lifted* to higher levels through the coming of the Christ.

It is not quite the same world since He came and proclaimed the gospel of good will and peace among men. Some truth has been spoken, some seed has been sown, some spiritual power has been released, which has *lifted* and is *lifting* the world to higher cultural and human, ethical and spiritual, social and fraternal levels.

We speak of Christmas *gifts*, but should we not also think of Christmas *lifts*.

We can *lift* the burden of care from many a heart these days through our Christmas gifts.

We can lift the burden of economic care from the troubled mind of many a faithful, hard-working missionary, at home and abroad, by sending him a Christmas gift all our own, to help him meet his bills and carry on with lessened strain and economic care.

We can lift the burden from the hearts of our Secretaries and Treasurers of our Boards and Institutions by sending in our check for a respectable amount.

We can lift our own life to higher levels of true Christian manliness and philanthropy by helping and serving the Master's cause and the Christian enterprises all along the line.

In doing this, we shall feel the lifting power of a higher, holier love to Christ and to our brother man.

As men of Christ, let's do some real LIFTING during this Christmas season!

Xmas

This is the age of abbreviation.

Men are short-cutting everything, to save labor and time.

But it seems to us that we should call a halt on this at some point, and that is, in the writing of that beautiful word Christmas, to substitute for the most beautiful name among men the abbreviated X.

We know, of course, that this is one of the 160 forms of Roman, Greek and Byzantine crosses, and keeping the cross in Christmas is not altogether without great significance. They belong together, Bethlehem and Calvary, the manger and the cross. They form the pillars of the great arch spanned over the life of Christ, on which these words

are engraved: "God so loved the world that the Christ was born and the Christ died for humanity."

But do we always think of that when we write the abbreviated word Xmas?

Is it not rather to save time and effort? And can this not be done by Jews and Gentiles who have no reverence of and no love for the Christ?

We know of a minister, who failed of election as pastor of a church, because he addressed the consistory: "Dear brethren in X." The men said: "If this man has no more time than to abbreviate the beautiful name of his Lord and Saviour, he is too hurried a man; and if he has no more reverence for Christ than to cross-cut His holy name, he can't be much to us as a spiritual leader."

Let us take time this Christmas to write it out, reverently and thoughtfully, CHRISTMAS.

Still Coming

The Son of God came upon earth in the form of a little child.

That's the Christmas story and it is very beautiful and meaningful.

We glory in that, the greatest and the most central fact in human history.

But the Christ is ever-coming, as Dr. E. E. Kresge asserts and proves in his valuable and interesting book on "The Ever Coming Kingdom of God."

There are millions of hearts and lives to which the Christ has not yet come, in which the gospel of redemption, love and good will has not yet been planted.

Will we give the world a chance at Jesus Christ?

Will we support more generally and more generously than we have done the great missionary enterprises of our Church, which have, as their objective, not the raising of money, or the building of institutions and churches, or the "keeping alive" of missionaries and workers, but that the CHRIST OF GOD MAY COME TO EVERY HUMAN HEART IN THE WORLD, just as He came into your heart and life—and mine.

In doing this, we will prove that even to us, in closer affiliation and companionship, the Christ is *ever-coming*.

COME, LORD JESUS, COME!

The American Way

It will pay anyone to read the full page article on Christmas, written by Jean Austin in the December issue of *The American Home*.

After stating the religious meaning, which other countries attach to the celebration and contributions of Christmas, she states: "And we Americans give washing-machines, radios, etc., etc."

(Continued from Page 332)

Indians seldom converse until after they have eaten. If you have enjoyed the meal, it is quite proper to belch as a sign of appreciation to the host and hostess.

Dinner was followed by the presentation of gifts. Every girl received an American doll, and other trinkets, such as hair-ribbons, combs, mirrors, drinking cups and so on. Indian people love to give, but they also know how to receive gracefully.

Extract of letter from Miss Margaret Garman, Sendai, Japan, October 11th, 1936

Miss Lindsey is coaching the English girls in "Midsummer Night's Dream." Marie Leidal is working hard on the "Elijah." Mrs. Ono is coaching the Home Economics girls in a Japanese historical play. As for me, I am

Surely, the American way is not that, or is it? If it is, let us correct that this Christmas and give the Christian way, which is the way of love and peace and spiritual giving, so tender, so human, so holy, that washing-machines and radios fade into the background and give way to what should be in the very foreground, to give from the heart what the Christ of God has planted and nourished in our heart of hearts!

The Southern Cross gleamed brightly, as the moonlight streamed over the white-washed bungalow. Candles burned on the Christmas tree, while the clock chimed twelve. In the village the singing of the Christmas carols died away. As we pondered over the day's events of dinners, gifts, programs, mail from America and early morning serenades, we felt that Christmas in India could be just as eventful as Christmas in America. North Tonawanda, N. Y.

busy seeing about costumes for the seventy in "Elijah" and rather numerous cast of "Midsummer Night's Dream." Of course regular classes go on except for the actual week of celebration. I do wish you were going to be able to be here.

With Best Wishes For Christmas Cheer

And A New Year Full of Blessing

IS SENDING YOU

The Outlook of Missions

FOR THE COMING YEAR

THIS INTERESTING AND INFORMING MAGAZINE WILL HELP TO MAKE THE CHRISTMAS MESSAGE A REALITY, IN THAT IT WILL BRING TO YOU EACH MONTH THE GOOD NEWS OF THE PROGRESS OF THE GOSPEL OF CHRIST THROUGHOUT THE WORLD, ESPECIALLY CONCERNING THE INTERESTS OF THE EVANGELICAL AND REFORMED CHURCH.

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR



VISITING THE MORIOKA KINDERGARTEN

Miss Ruth Heinmiller (left), Secretary of Girls' Missionary Guilds and Mission Bands and Miss Sara Jo Schilling, Office Secretary at the Cleveland Depository

Lo, These Fifty Years!

THE very first gifts from the Woman's Missionary Society of General Synod, almost fifty years ago, went to the little school for girls in Sendai, Japan. That little school has now become the splendid Miyagi of which we are so proud, and of whose fiftieth anniversary celebration we have read much in the *OUTLOOK OF MISSIONS* and *The Messenger*. It would be foolish to repeat those articles here, for our women read not only the entire *OUTLOOK* but also *The Mes-*

senger. You have enjoyed the many pictures which accompanied these articles. It was a small struggling school fifty years ago, but what it has become!

It was a small struggling society, too, that sent the gifts and as we look at the Woman's Missionary Society nearing its fiftieth anniversary, we stand in awe and admiration of what it has become! What a power for good, what a leaven of education, what a giver of gifts! Lo, these fifty years have truly worked wonders!

Public Opinion and Peace

MISS JOSEPHINE SCHAIN, Chairman of the National Committee on the Cause and Cure of War, who has just returned from the Universal Peace Conference in Brussels, Belgium, considers it the most significant meeting in the interests of peace ever held. The significance lay in the fact that more than five thousand men and women delegates from practically every country in the world and representing every political phase from the extreme right to the extreme left, all agreed on the importance of world cooperation to stop war.

According to Miss Schain, no longer the dominant thought is that one country is against another, such as Germany against France and Austria against Italy, for the conflict has cut across national borders and has become a conflict of ideas, a conflict between the idea of dictatorship and that of a more liberal attitude.

One of the highest honors to be conferred upon a woman at the Brussels meeting was bestowed upon Miss Schain when she was appointed chairman of the Commission on Women's Organizations. This was one of fourteen commissions. The woman's commission was composed of about 600 women delegates representing women's organizations all over the world with a membership estimated at 45,000,000. It was, according to Miss Schain, probably the largest representation of women's organizations ever convened anywhere in the world.

In whatever other language the speeches were made, and each woman delegate who spoke was limited to three minutes, the speeches were translated into French, English and German. And despite the many political beliefs represented by the gathering no political discussion was permitted.

"The present situation in Spain where the rebels form a minority group and are fighting against organized and duly elected government, has, more than anything else,

brought out a tremendous sentiment for peace," Miss Schain said. "There is a great fear that the minority group in France may do the same thing, and minority groups in other countries will follow Spain's lead. In fact, fear of war hovers over all of Europe. This is one reason why the delegates to the Brussels conference demanded that something be done to arouse and organize public opinion and stop war."

The purpose of the conference, which was called by Lord Robert Cecil of England and Pierre Cot of France, was "to mobilize and render effective public opinion in all countries in support of peace, disarmament and international justice."

It was decided at the conference to aim to coordinate all peace forces in the world. Such a peace force as outlined has never before been formed, Miss Schain said, and it promises to be the strongest effort to end war. "I myself have a feeling now that we are working together, that men and women of other countries are going to do something to stop war. I am sure that the fifty-eight delegates from the United States left with a feeling that we had taken a tremendous step forward in the peace movement."

The five thousand delegates, of whom one-third were women, reached Brussels in many special trains and steamships. A special train brought the delegates from Czechoslovakia, a special steamer carried the delegates from Norway, Sweden, and Denmark, and 780 delegates from Great Britain arrived by special transport. One of the strongest groups advocating peace was composed of the veterans of the World War who came from various countries. These men are much more forceful in their demands to stop war than the veterans in the United States, Miss Schain said.

NATIONAL COMMITTEE ON THE CAUSE AND CURE OF WAR

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD

Lebanon Classis—Mrs. Catharine E. Hostetter, 511 N. 8th St., Lebanon, Pa.

OHIO SYNOD

Northeast Ohio Classis—Mrs. Harry Mosier, 136 S. Hazelwood Ave., Youngstown, Ohio.

POTOMAC SYNOD

Carlisle Classis—Mrs. Catharine Wagner Bierer, New Bloomfield, R.D. 3, Pa.

MEMBER IN MEMORIAM

OHIO SYNOD

Southwest Ohio Classis — Mrs. Mary Schmutte, 1917 Sherman Ave., Norwood, Ohio.

In Memoriam

The members of Westmoreland Classical Society mourn the death of two of their beloved active members. Mrs. W. J. Muir, Scottdale, Pa., who died in the Mt. Pleasant Hospital, August 19, 1936, was Secretary of Organization and Membership in the Classical Society. She was ever ready to render any service, and always so cheerful and pleasant. She will be greatly missed by her host of friends. She was a Life Member in the Pittsburgh Synodical Society and took an active part in that organization.

Mrs. William Snite, a charter member of Westmoreland Classical Society, died Sunday, October 18, after a lingering illness.

She filled a number of official positions at times in both Westmoreland Classical and Pittsburgh Synodical Society. At the time of her death, she was Historian of both. She was a Life Member of both the Pittsburgh and the General Synodical Societies.

We are indebted to Mrs. Bennett Rask, of Greensburg, Pa., for the brief accounts of the splendid service rendered by both these Christian leaders. Especially do those who were present at the Triennial Convention at Greensburg remember them and we join with all who give thanks for their lives of service for others.

Annual Synodical Meetings

PITTSBURGH

THE Woman's Missionary Society of Pittsburgh Synod, which was the first synodical society organized, celebrated its Golden Anniversary at its regular annual meeting, October 7th and 8th, in Zion's Church, Greenville, Pa., Dr. Paul J. Dundore, pastor. The church was beautifully and appropriately decorated for the occasion. The meeting was one of unusual interest throughout.

The principal speakers were Mrs. F. W. Leich, Dr. Charles E. Schaeffer and Dr. A. V. Casselman. Mrs. H. D. Hershey gave some of the outstanding achievements of the organization during its fifty years of service. This was followed by a song composed by Mrs. Hershey and sung by Miss Campbell of Greenville. The convention also very much enjoyed an Anniversary Song composed by Mrs. V. E. Walenta of Titusville, Pa. Shady-side Conference was presented by Mrs. Roy Corman; The Twenty Thousand Club by Mrs. D. J. Snyder; The Chautauqua Missions Conference and Chatauqua House by Miss Sarah Wiant; and the Golden Anniversary of the W. M. S. G. S. by Mrs. M. G. Schucker. Mrs. Sigismund Laky of Buffalo, N. Y., gave a very stirring missionary address.

Mrs. John E. Kunkle, of First Church, Greensburg, was given special recognition as she has been an active member of the society for forty-nine years. The following past presidents were presented with beautiful yellow chrysanthemums in recognition of their services: Mrs. H. D. Hershey, Mrs. A. C. Renoll, Miss S. Elizabeth Zimmerman, Mrs. B. A. Wright, and Mrs. M. G. Schucker. Mrs.

William Snite and Mrs. W. R. Harris, past presidents, who were unable to be present on account of ill health, were sent greetings from the convention. Life members present and the retiring President were also given special recognition. Greetings were read from a number of individuals among whom was Dr. D. B. Schneder who had spoken at the second annual meeting of the Pittsburgh Synodical Society. At that meeting the women voted "To raise one hundred dollars within one month to assist in sending Dr. and Mrs. Schneder to Japan as missionaries".

Members of the convention visited St. Paul's Orphans' Home at Greenville, where a delicious dinner was served. After dinner a brief program, rendered by the children, was very much enjoyed by the guests.

Perhaps the crowning event of the Golden Anniversary Celebration was a very splendid historical pageant, "The Venture of Faith", written by Mrs. V. E. Walenta, and, under her direction, presented by groups from St. Paul's Classis and others active in the synodical work ably assisted by Zion's Church Choir and Organist.

Routine business was taken care of, and the Synodical Society voted to take one hundred memberships in the Twenty Thousand Club. An invitation was accepted from the West Side Hungarian Evangelical and Reformed Church of Buffalo, N. Y., Rev. Mr. Laky, pastor, for the next annual meeting.

(Mrs. D. J.) WINIFRED F. SNYDER,

Greensburg, Pa.

OHIO

Calvary and First Churches, Lima, Ohio, were hosts to the meeting of the Woman's Missionary Society of Ohio Synod, September 22 to 24. Throughout the sessions spiritual inspiration was outstanding. The worship services—"Who Shares?" "What Do We Share?" and "Sharing With Whom?", enlarging intensively the general theme "Sharing", were in charge of Mrs. M. E. Beck of North Canton. Holy Communion was celebrated under the leadership of the two local pastors, Rev. H. J. Miller and Rev. R. J. Schroer. The Candlelight Memorial Service, a tribute of love and esteem to those transferred from the roll of Life Members to that of Members in Memoriam, opened the hearts of the delegates to prayerfully accept the challenge of the Consecration Service and to reconsecrate themselves to the task so old but ever new. Both the Memorial and Consecration Services were led by Mrs. H. N. Smith, Secretary of Life Members and Members in Memoriam of Ohio Synod. Special recognition of the faithfulness of Mrs. R. W. Herbster, a past president of the Synodical Society and for some years Treasurer of the General Synodical Society, was given by Mrs. Henry Gekeler.

Greetings were conveyed to the Society from the Evangelical Women's Union by Mrs. L. Brucken who also spoke on the missionary work in Biloxi, Miss. The Synodical Missionary Address was given by Mrs. Jesse B. Yaukey who related her personal experiences in China. Dr. Howard E. Hamlin, Columbus, spoke on "The Ever Widening Liquor Traffic". Miss Florence Partridge, Dean of Women at Heidelberg College, discussed "What the Church College Offers". The children's choir of First Church made a lovely contribution to these meetings.

The Guild Banquet was held at the Barr Hotel where tables were decorated with blue and gold, the Guild colors, while at each place was a miniature opened Japanese parasol. During the banquet hour the Misses Ruth Heinmiller and Sara Jo Schilling entertained with humorous incidents of their recent trip to China and Japan. Later in the evening, motion pictures taken on this trip were shown. In closing the message of the evening, Miss Heinmiller thought-provokingly said, "Is the work of foreign missions worthwhile? Go to China! Your question is answered."

Throughout the business session, optimism prevailed. During the year, there was a net

gain of 4 in the number of local societies. There was an increase of 115 in membership and an increase in Thank Offering in all three departments. Mrs. F. R. Casselman of Tiffin, who presided graciously and efficiently, was reelected president.

(Mrs. W. L.) ESTHER M. NEUENSCHWANDER,
Akron, Ohio.

EASTERN

From September 21 to 23, the Woman's Missionary Society of Eastern Synod met in its 48th Annual Session at St. Paul's Church, Lancaster, Pa., of which Dr. T. A. Alspach is pastor. There were 497 delegates and visitors present.

The gracious hospitality of the hostess church, the beauty of all services and the music rendered by the organist and choir made everyone present feel that she could do worth-while things during the coming year.

First Presbyterian Church served the opening Fellowship Dinner, at which there were cordial greetings and welcomes and fitting response. "Witnessing and Working", the theme of the convention, was carried out in all the meditations and it served as a background for deep spiritual expression.

The Society was privileged to have present during the entire sessions, Dr. and Mrs. Schneder and Miss Mary Gerhard, recently returned from Japan, and Dr. and Mrs. Paul Taylor from China. Dr. Schneder, in his message, showed that it is indeed worth-while to labor in Japan. Miss Gerhard told of the Christian life of the Japanese which is a deep and real force in their lives. One of the things not put in newspapers is the strong feeling of brotherly love between the Japanese and Chinese Christians. The military forces are strong but in both nations many are praying that the wall between them may be broken down and that they will all come to love and respect each other.

Another phase of the work was brought by Dr. and Mrs. Taylor. Dr. Taylor paid a very fine tribute to the Woman's Missionary Society when he said that however hard the problems he faced on the field, he was helped by the knowledge that there was someone interested back of him. Central China Christian College, of which he is Dean, is unique in the fact that there are five denominations represented in its support and teachers from America, British Isles and all parts of China are working to bring the Kingdom of God to those who will be the future leaders of China. Mrs. Taylor, in charge of the musical depart-

ment of the College, said they were not trying to do big things but things in a thorough way. The opportunities of the teachers for contact, in the class room and socially, with the thinking class of people is an opportunity for real evangelism.

The recognition of missionaries by Mrs. Bollman was a gem of rare beauty which will last long in our hearts and minds. This was followed by a very impressive memorial service in charge of Miss Alice Appleman.

Mrs. J. S. Matter, on "Called to Witness"; Mrs. O. S. Frantz, on "Companions in Work"; Mrs. W. C. Pugh, on "Compensation and Consecration"; directed the meditations of all present in very inspiring worship services. A beautiful closing consecration service was led by Mrs. Wm. Jones.

Mrs. John Lentz, in her address on "Witnessing", said "Jesus left the command 'Unto the uttermost parts of the earth', which is a challenge to witness as never before. This command should be kept in both prosperity and adversity". She left the thought, "What kind of witness are you?"

Miss Carrie M. Kerschner told of her trip to the Pacific coast, sharing with the Society her various contacts with Christian groups of women, both Evangelical and Reformed—among the Migrant Workers, in the Ozarks, and among the Japanese on the Pacific Coast. In all of these centers, they are trying to share Jesus with others.

The dinner on Thursday evening, sponsored by the Girls' Missionary Guild, centered about the theme, "Christian Youth in Action". The service following, conducted by the Guild, had for its meditation thought "Building Together With God". Guild girls and boys of Lancaster Classis participated. A stirring challenge was brought by Miss Mary Moore, Secretary, Young People's Department of the Board of Foreign Missions of the Presbyterian Church, in her address "Christian Youth in Action".

Fortunate indeed were the delegates in having an opportunity to make a pilgrimage to the Lancaster Missionary Home on Wednesday afternoon. As a treat, Dr. Taylor (the Taylors are living in the Home) served a Chinese dish which is used only on special occasions.

Eastern Synodical Society ended the year with a gain of 130 members, the highest gain of any synod. Fifty Life Members and 26 Members in Memoriam were added to the General Synodical list from Eastern Synod.

The meeting next year will be held at Trinity Church, Philadelphia, at which time in commemoration of the beginning of the 50th year as a Synodical Society it is hoped that the mortgage on the Lancaster Missionary Home can be burned.

(Mrs. C. L.) MARGUERITE K. ROSENBERGER,
Philadelphia, Pa.

POTOMAC

The Woman's Missionary Society of Potomac Synod met at Hood College, June 29 to July 1, the evening sessions being held jointly with the men of the Synod who were in session at the same time. Dr. Mordecai Johnson, President of Howard University, Washington, D. C., gave an eloquent and most interesting address on the progress of missionary efforts in the South, immediately following the Civil War. Edna Martin Sipple of whom Potomac thinks as "our own missionary", spoke on the kindergarten work in Japan. Mrs. Sigismund Laky, wife of one of our Hungarian ministers, in Buffalo, N. Y., gave a stirring presentation of work among the Hungarians. Dressed in her native costume and with her charming manner, her ability as a speaker and her profound sincerity, she endeared herself to all who heard her.

Mrs. Ernest Brindle, efficient Secretary of Girls' Missionary Guild, assisted by Mrs. O. K. Maurer, had charge of an afternoon program. Two playlets were presented, one on Peace was given by a number of Guild girls of Zion's Classis; the other "Light from the Dark Race", written by Mrs. Brindle, was given by five Negro Girl Reserves of Gettysburg and three Guild girls of Gettysburg Classis. This program was so well received and was so timely that several Societies in the different Classes are having it repeated at their Fall Institutes or for their Thank Offering Services.

All officers, departmental secretaries and Classical presidents were present at the meeting. The Society granted a scholarship for graduate study to Leah Traub who will return next year with Missionary Alice Traub when she will be in this country on furlough.

The attendance was the largest in the history of the Society and a deep interest and enthusiasm was manifested in all of the meetings.

MID-WEST

The Hungarian Evangelical and Reformed Church of Chicago entertained the Woman's Missionary Society of this Synod jointly with the men, October 13 and 14. Mrs. R. B. Meckstroth, the esteemed president, who was called to her eternal reward during the past year, was keenly missed. A most fitting and beautiful "In Memoriam" service was led by Mrs. G. Doyal White.

The able Vice-President, Mrs. H. W. Haberkamp, presided in her own efficient manner. Miss Carrie M. Kerschner was present and in addition to making reports and leading the Conference Hour aided in general matters of business.

The Guild Banquet was enjoyed. Miss Ruth Kummer, of the Milton Avenue Church, Louisville, Kentucky, proved a charming toastmistress. The theme of the banquet program was "Sharing the Gospel Light with the Orient", with Mid-West's beloved friends, Ruth Heinmiller and Sara Jo Schilling, as speakers. The hostess church spared no effort to make the decorations beautiful and the menu delicious. Japanese lanterns as mint baskets were the attractive favors. At the evening service following this, Mrs. J. N. Naly, presided. Truly inspiring was the message of Dr. A. V. Casselman, "Next Things in International Missions".

The final evening was "Hungarian Night", and in the atmosphere of a Hungarian orchestra, Hungarian colors elaborately decorating the spacious dining room we began with a banquet and then culminated the evening with a unique Hungarian entertainment in another assembly hall. The banquet speaker was Dr. C. E. Schaeffer and the message at the evening service was brought by Rev. Barnabas Dienes, of Homestead, Pa.

Mid-West Synodical Society cannot be too generous in their appreciation to the hostess church and its pastor, Rev. Stephen E. Balogh and Mrs. Balogh, who were so eager for our comfort and entertainment. We also express thanks to the choirs and soloists who beautified all the services.

MRS. A. H. SCHMEUSZER,
Louisville, Ky.

NORTHWEST

On October 17 and 18, the Woman's Missionary Society of Northwest Synod, met in Zion's Church, Sheboygan, Wisconsin, of which Dr. E. H. Wessler is pastor. A goodly number of delegates from Milwaukee and Sheboygan Classes answered to roll call. It was greatly regretted that Ursinus Classical Society had no representation.

The morning devotional service, "Called to Witness", was conducted by Mrs. A. Achtemeier, of Kohler, who called attention to the Christian's duty to witness for Christ.

President, Mrs. Paul Grosshuesch, in her address spoke of the real test of the work of the Woman's Missionary Society. What does it do to us as individuals? Does it give us that inward bond of love, of understanding, of trust—for one another, which is the challenging test?

From the reports of secretaries there was noted an increase in Thank Offering and in membership. One member-at-large was announced. An interesting discussion on the meaning of stewardship in all of its phases was enlightening to the delegates.

The 20,000 Club Plan for Home Missions was heartily endorsed and some encouraging reports were heard from local societies who were already hard at work.

Miss Ella Klumb had on display posters, made by individual members representing the Fiftieth Anniversary of our Woman's Missionary Society of General Synod. The posters were really beautiful and artistic. From this display we realized that many are thinking seriously on the meaning of our fifty years of work as an organization. Delegates voted on the posters, and gave highest place to the one from the state where the tall corn grows.

Miss Dorothy Keeler, in an interesting manner, told of the Christian Youth Conference at Lakeside, Ohio, at which she was one of the two representatives of the W. M. S. G. S. She expressed the hope that the Guild girls would endeavor to attend the denominational youth conference next year at Lakeside. After the Banquet on Saturday evening, Miss Keeler showed slides of the Lakeside Conference and of the people of the Ozark region. Ozarkian handwork was on display.

The service on Saturday evening, opened with the children's choir singing under the direction of Mrs. Nei Friedley. A splendid address given by Dr. Gilbert Cox, of Appleton, Wisconsin, presented the subject, "America Meets the New Negro".

On Sunday the delegates and visitors were privileged to worship with the large congregation assembled. Communion was administered and a consecration service was led by Dr. Wessler.

The kind hospitality and the gracious entertainment shown by the members of Zion's Church made our stay in Sheboygan a very happy one.

MRS. W. C. BECKMAN,

Co-operative Missionary Advance

(Message for Membership Secretary to be read in February)

"A few days ago I received your Membership Packet. In reading over it I found the leaflet 'New Avenues of Service', the Patron and Protege Plan. It interested me very much and as I had some tithing money left I decided that I would like to give \$50 of it for a girl in Miyagi College. I chose this because I have heard so much about what has been done for girls in the college and high school with scholarship funds. I hope I can find out who my protege for this year will be." (Quoted from a letter received by the Executive Secretary.)

What a blessing this new avenue of service should bring to both the donor and the donee! Has our Society ever heard about this plan?

(Please tell about it from the leaflet in the Organization and Membership Packet, 15c.)

Have we as a society followed the suggestions in my Plan of Work Letter? (Read about the Every Visitation Plan that will again be made in March; call attention to the "Fellowship in Christ" leaflet and urge the use of it.) The Fellowship of Going Deeper will bring to us the power to "advance cooperatively." "We cannot go further until we go deeper." (Stanley Jones).

CARRIE M. KERSCHNER,

Secretary of Organization and Membership,
General Synodical Society.

Organizing Under Difficulties

"The day we organized a Missionary Society it rained all day and poured some of the time. However, in spite of the downpour the minister and fourteen women came, which was, I thought, a very fine beginning. Six women who could not come sent in their names, so in all we have twenty enrolled. This is a rural community and at our first meeting held on November 4th it snowed so hard that several of us had to be shovelled out but we finally got to our destination and had a very good meeting. It takes more than six or eight inches of snow to stop us." This report is about the society organized October 9th, in Grace Church, Alcony, Ohio, West Ohio Classis. The president is Miss Grace

Howett, R. R. No. 2, Troy, Ohio. Organized by Miss Howett and Rev. E. E. Koeppe.

Mrs. Frank R. Zartman reports organizing a missionary society in the Ganges Community Church, Ganges, Ohio. Organized November 5th with eleven charter members. The president is Mrs. Roger Kerr, Shelby, Ohio, R. R. No. 4.

Miss Lauretta Loutsenhizer, 1019 Creighton Ave., Pitcairn, Pa., is president of a Missionary Society organized in First Church, Pitcairn, Allegheny Classis by Mrs. J. A. Bauman in September. Seven charter members are reported.

We are happy to add the names of these societies to the growing list! Next?

Changes in Synodical and Classical Directory

CHANGE OF ADDRESS

Mrs. J. E. Youngen, 515 N. Buckeye St., Wooster, Ohio. *Secretary of Organization and membership, W. M. S., of Ohio Synod.*

Mrs. D. M. Binns, 1205 Seventeenth St., N. W., Canton, Ohio. *Secretary of Organization and Membership, W. M. S., of East Ohio Classis.*

Miss Leona Roth, Room 202, 830 S. Michigan Hotel, Chicago, Ill. *Secretary of G. M. G., W. M. S., of Milwaukee Classis.*

Mrs. Frank Vonada, Hublersburg, Pa. *Secretary of Organization and Membership, W. M. S., of West Susquehanna Classis.*

CHANGE OF OFFICERS

EAST SUSQUEHANNA CLASSICAL W. M. S.—
Secretary of Literature, Mrs. Geo. Martz, Catawissa, Pa.

JUNIATA CLASSICAL W. M. S.—
Thank Offering—Mrs. John Hoffman, Imbler, Pa.
Contact Woman—Miss Vera Bowser, Portage, R.D. 2, Pa.

OHIO SYNODICAL W. M. S.—
1st Vice-President—Mrs. M. E. Beck, N. Canton, Ohio.
Secretary of Stewardship—Mrs. R. W. Blemker, 901 E. Tuscarawas St., Canton, Ohio.

Secretary of Mission Band—Mrs. R. R. Elliker, 112 S. Boston St., Galion, Ohio.

NORTHWEST SYNODICAL W. M. S.—

Vice-President—Mrs. A. R. Achtemeier, 514 School St., Kohler, Wis.

Recording Secretary—Miss Betty Gross, 2905 N. 24th St., Milwaukee, Wis.

Secretary of Christian Citizenship—Miss Apolonia de Keyser, 1821 N. 10th St., Sheboygan, Wis.

PITTSBURGH SYNODICAL W. M. S.—

President—Mrs. John H. Bosch, 113 Rohr St., Buffalo, N. Y.

1st Vice-President—Mrs. Paul J. Dundore, 14 Penn Ave., Greenville, Pa.

2nd Vice-President—Mrs. M. J. Shucker, 1306 Lancaster Ave., Swissvale, Pittsburgh, Pa.

MID-WEST SYNODICAL W. M. S.—

President—Mrs. J. F. Hawk, 565 S. Main St., Madisonville, Ky.

Momentum for the Meeting Materials and Methods

CARRIE M. KERSCHNER

IT is hoped that the old saying "Absence makes the heart grow fonder" will apply to those who read the monthly chat about materials and methods. Did any one miss the Momentum for the Meeting in the November issue? It was not intended as a surprise. The surprise is on the third cover page of the November OUTLOOK OF MISSIONS!

Materials, usable in December: The October and November issues of the International Journal of Religious Education contain beautiful suggestions for November and December services. The Journal is priced at \$1.25 a year. We will gladly send in your subscription for you. The Birth of Christ Postcards (Hindu conception) are 4 for 5c; Christmas Customs in Many Lands, 10c. *For use in January:* 50th Anniversary Prayer Calendars, with beautiful gold cover. Thrilling it will be to realize that all of our Christian workers in China and Japan will participate with us in the Fellowship of Prayer through the use of the prayers in the 1937 Calendar. They have been supplied to them in their own languages. Surely every woman and girl will want a Calendar this year. Price—not a whit more than in years when the cover was not a golden one—\$1.50 per dozen in lots of 12 or more, single copies, 15c. For use in January we also suggest these costumes: for telling the story of "Sharing"—Japanese, 50c; with

obi, 75c; India, Sari, 25c; Chinese, 50c. (For the Latin America story borrow a black lace shawl and wear a bright colored skirt and bodice. For Africa have a "young Christian teacher" tell the story.) The January program is one of the most challenging in the entire series. Make the most of it. If each participant on the program would assume responsibility for bringing one or two friends, the first meeting in 1937 would surely be a "grand beginning". Share your good meetings with others!

For use in February: World Day of Prayer, second Friday in Lent, February 12, 1937. Please order materials in time; observe the Day denominationally or with the women of other Communion. The program was written by Miss Mabel Shaw, founder of the Livingstone Memorial Girls' Boarding School in Northern Rhodesia, Africa. Miss Shaw is the author of God's Candlelights, a book on our Reading List. The program for the Day is entitled "Thou Art the Christ, the Son of the Living God" and is for young people and adults; 2c each. \$2.00 per 100. Children's Program, "Come Unto Me, Children of Every Land", 1c each, 75c per 100. The Poster (9 x 12) is 5c. The World Day of Prayer is sponsored by the Council of Women for Home Missions and the Foreign Missions Conference. The Day is observed in more than fifty countries. The "Call to Prayer" is furnished free with each order for programs. 5c will pay the carriage on 100 "Calls". This month, too, we will have the great joy of "Sharing with the American Negro". Would you like to help make this an every individual in the congregation study? Consult your pastor as to how you can do it. Cooperate with the Girls' Missionary Guild, the Young People's Society, the children's leaders, thus "sharing" the study of this timely theme. "Boyhood Scenes" from the life of Booker T. Washington, dialog in packet, 4c, 3 for 10c, will be effective if in the giving a Negro family is used. The Teacher may be white or Negro. "Reader" may be concealed. The Negro National Anthem, "Lift Every Voice and Sing" sells for 15c. A chorus of mixed voices is most effective and will add to your program. Distribute "Ideals for Sharing" to every member. They are 2c each, 10c per dozen. "Glimpses of Negro Americans", a 23 page booklet sells for 6c; "America's Tenth Man", 5c. This is by no means a subject to be dismissed simply with the use of the suggested program and materials. Do something definite. See suggestions on the Folder for

February. A two-page copy of "Things You Can Do If You Have no Negroes in Your Community", will be supplied by Rev. Fred D. Wentzel, 1207 Schaff Bldg., 1505 Race St., Philadelphia, Pa. The Inter-racial Church mentioned in the leaflet "Sharing Fellowship" is being held in Christ Reformed Church this year.

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa. Societies residing in the area of the Western Depository, order from the Woman's Missionary Society, 2969 W. 25th St., Cleveland, Ohio.

Remember to use Christmas Cards with a Christian sentiment. As we consider the items we will want and need personally or for our Societies, may we remember that "Motives Outrank Methods". To make known the Saviour, whose birth we are again celebrating, must be our paramount motive. Then only will our methods prove effective. A blessed Christmas to you all!

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

ANOTHER letter, written on the steamer after she had visited in Japan, has just come from Miss Lucile Hartman. As you know she is to be in The College of Chinese Languages in Peiping this winter before taking up her evangelistic duties in Hunan Province, China. She writes:

Dear Guild Girls:

You have been often in my mind these days of travel. May each one be blessed richly in knowing Christ better this coming year. We all desire that.

You would love our missionary Miss Catherine Pifer of Tokyo. When our boat docked at Yokohama, English-speaking Pastor Kodaira, came aboard to take us to nearby Tokyo and in and out the maze of narrow, winding streets to the sheltered spot where we saw Paradise Kindergarten and Miss Pifer's semi-Japanese home. A shy little helper in dainty kimono brought sandals to wear in the house. The Hilgeman babies pranced about in their bare feet, pointing to the swings in the tiny yard where the kindergarten children play.

Soon Miss Pifer was among us speaking of the ninety kindergartners and the two hundred Sunday school kiddies. Smilingly she told of the expansion of classes to her house, the sandpile, and the shady spot in the yard, where there were rounds of sawed-off logs for little seats.

In the afternoon, gaily kimonoed mothers came to the door with much bowing and changing from clogs to soft sandals. It was precious to see those dear young women bow in quiet prayer after they had unwrapped their Bibles from bright scarfs. Still more glorious was it to know that every mother there had been brought to Christ through having a child in kindergarten.

The leader read from Mark 10, "Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of God". As the Japanese message continued, my eyes read further:

"There is no man that hath left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands for My sake and the gospel's but he shall receive an hundred fold"...How earnestly Miss Pifer yearns for women evangelists for Japan! But the means to go! And then these words seemed to stand out from the page "With God ALL things are possible."

Miss Pifer is praying for women missionaries....Our lives belong to Christ. Peter could say, "Lo, we have left all, and have followed Thee." Can we?

Lovingly,

LUCILE HARTMAN.

SUGGESTIONS FOR THE JANUARY PROGRAM

See the report of the Lakeside Conference of the Christian Youth Movement with its excellent suggestions for young people wanting to "build a warless world"—wanting to know more about "use of beverage alcohol" as well as other vital subjects pertaining to the task of "building a new world". Copies of the report may be ordered through the Literature Depositories for twenty-five cents each, plus three cents postage.

"Victories of Peace", by Gill and Pullen, price \$1.00, cloth; 50c, paper; contains many stirring stories of friendship in action which can be used by the committee hunting facts on "Bringing About World Peace."

NEW GUILDS

Eastern Synod—First Church, Lancaster, Pa. Organized by Dr. and Mrs. Bollman and Mrs. Clarence Kelley with 7 charter members. President, Miss Betty Herrold, Lancaster, Pa.

St. John's Church, Jonestown, Pa. Organized by Miss Rose Ziegler and Miss Elsie Bickel with 10 charter members. President, Miss Ethel Reich, Jonestown, Pa.

Mid-West Synod—St. Peter's Church, Clay City, Indiana. Organized by the Misses Ruth Rea, Wilma Baumgartner and Verna Hawkins with 9 charter members. President, Miss Verna Hawkins, Clay City, Indiana.

Mission Band

RUTH HEINMILLER, *Secretary*

WHILE visiting the Christian Education Center in Morioka, Japan, we attended the kindergarten one morning. The children listened most intently while the teacher told them a story which they later dramatized to music. The story, translated by Mrs. Schroer, was as follows:

Mother called Taro San to get up. The sun and wind were up. He dressed quickly, went to the garden and saw many pretty guests there. These guests were beautiful butterflies. He wondered what they were doing on the leaves and flowers. Moving about a bit, he saw a worm—the kind he did not like.

In the sky he saw a bird looking over them. Taro San asked the bird, "What is this butter-

fly doing on the leaf and what is that worm doing over there?"

The bird replied, "The butterfly is laying eggs. The butterfly has given her life in laying eggs, which will some day be worms and then they will again be butterflies." Taro San told his kindergarten teacher all about what he had seen and heard. "Yes," she said, "The bird was right."

Taro San watched the eggs as he walked through the garden each day. For six days he watched the eggs. On the seventh day when he walked into the garden he looked for the eggs but instead he found worms. He ran to the kindergarten to tell his teacher about what he saw. It was just as she had told him.

Later one day he was walking in the garden and saw little houses on the leaves, "Oh, yes," he remembered the teacher had said these worms would each spin a thread and build a house around itself.

The butterfly had laid the eggs, which had turned into worms and they, after sleeping awhile in the little house, had again become butterflies. Yes, it was just as the teacher had said. God, the heavenly Father had made it so that butterflies, their eggs and the worms were a friendly combination. God, the heavenly Father never makes a mistake in His wonderful creations. He even keeps the butterflies.



"ASLEEP IN THE LITTLE HOUSE"

Morioka Kindergarten Children dramatizing the story of the butterfly

There is a good music department, and the Junior Church has a large place in the religious life of the school.

We are so pleased with Kodai that we left our boys in school there when we returned

to our work. We are sure you will wish to remain also, so we say farewell and leave you in the shade of a big "eukie" as our bus swings rapidly out of sight down the hill. Khariar, India.

Clippings from Japanese Newspapers

School Books Drop Story of Filial Piety as Temperance Groups Assail Sake Angle

A famous allegory of filial piety that offended temperance workers has been deleted from Japanese school readers, the *Nichi Nichi* learned yesterday.

The story, about a child whose ardent wish to obtain a drink of sake for his sick father came true when a waterfall was turned into wine in heavenly recognition of his devotion was found in the Fifth National Readers. For years it had been regarded as ideal ethical material for the instruction of children until the Women's Good Morals Society and the Japan National Prohibition League went into action.

"To encourage a parent to drink is not true filial piety," was the cry they set up. Al-

though the Education Ministry has not admitted accepting this view, the story has been withdrawn.

The sake brewers' association and young men's organizations of Gifu, where the story was laid, co-operating with the central council of sake brewers' associations throughout the country, are trying to have the tale restored to the books.

Mr. Tesshin Shibata, director of the Bureau of Books of the Education Ministry, denied that the reason for deleting the story was the objection of temperance organizations. The story was withdrawn to make room for new material, he said, and it may later be inserted in verse form in a reader of a higher grade.

Priests to Guide Public in New Plan for Shinto

Shinto priests in Japan will soon discard their purely religious traditions of nearly 2,000 years' standing and will take active parts in guiding the lives of the people, the *Jiji* says. Mr. Tetsuji Tate, director of the Shinto shrine bureau of the Home Office, will carry out the change with the aid of a Y14,230 appropriation voted by the special Diet session.

Priests of selected shrines will be called to a course of instruction in Tokyo this fall, when they will visit the Meiji Shrine and

other places of worship in preparation for their new role. There are 300 Government shrines in all parts of the country, 1,000 prefectural, 3,600 community and 45,000 village shrines, in addition to 60,000 without any official standing. Priests of shrines other than governmental shrines number more than 14,000.

Part of Mr. Tate's program is to drive people away from the "dubious cults" that have sprung up recently. It is feared that many of the former Omotokyo followers will be diverted to other "corrupted groups."

Survey of Religions Basis for Legislation

A nation-wide survey of so-called pseudo-religious groups has been conducted by the prefectural police departments at the request of the Education Ministry to furnish a basis for preparation of legislation to protect legitimate religion and supervise religious circles in general.

There are 150 occult sects, most of them engaged in ultra-superstitious activities, the survey shows. Very few of these cults can be recognized as resembling legitimate religious

sects, the *Yomiuri* says, the officials finding most of them to be practicing illicit propagation while maintaining contact with publicly recognized Shinto and Buddhist sects.

Many such cults offer prayers, spell-binding and superstitious rites in order to gain the confidence of believers quickly, the paper continues. One of them is called Shinto Headquarters, and its followers are told that the master of the cult was given mysterious power by a red-nosed flying saint on Mt. Kurama, near Kyoto.

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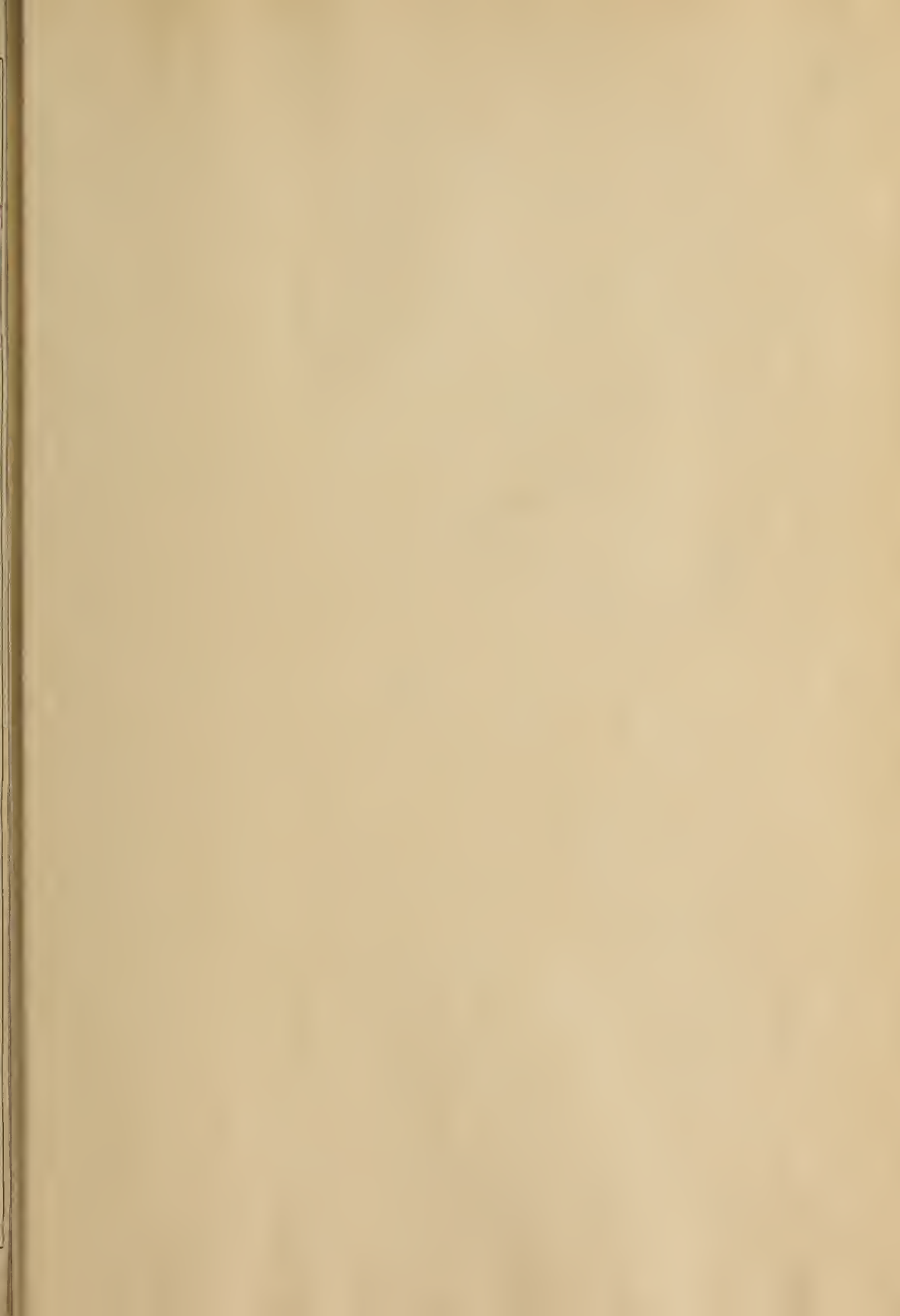
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